The Christian Century

PUBLISHED WEEKLY

Facing Communism Confidently
By Prentiss L. Pemberton

The California Debacle
An Editorial

Protestant Social Service
By John L. Mixon

Firming the Foundation
An Editorial

OCTOBER 4, 1950

In This Issue

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The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1900, at Chicago, Ill., under the act of March 3, 1879.

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Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

Oct. 1. Chicago Sunday Evening Club: John Nuveen, speaker.
Oct. 3-5. United Presbyterian Church, New York Synod, Washington, D. C.
Oct. 4-12. United Lutheran Church 73rd Biennial Convention, Des Moines.
Oct. 5-12. American Lutheran Church 11th Biennial Convention, Columbus, Ohio.
Oct. 5-12. National Christian Teaching Missions (Federal Council of Churches, International Council of Religious Education), Woodland, Bay City, Mich.; Huron, S. D.; Santa Paula, Calif.
Oct. 8. Chicago Sunday Evening Club: Harold A. Bosley, speaker.
Oct. 8-15. United Council of Church Women Ecumenical Register Week.
Oct. 10-15. International Disciples Convention, Oklahoma City.
Oct. 12-15. Universalist Churches' Conference on the Function of a Free Church, Universalist National Memorial Church, Washington, D. C.
Oct. 12-19. National Christian Teaching Mission, Detroit.
Oct. 15. Laymen's Sunday.
Oct. 15. Chicago Sunday Evening Club: Walter H. Judd, speaker.
Oct. 16-24. United Nations Week.
Oct. 17-18. International Council of Religious Education Regional Audiovisual Education Institute, Nashville.
Oct. 17-19. Congregational Christian Missions Council Midwest Regional Meeting, St. Louis.
Oct. 19-20. I.C.R.E. Regional Audiovisual Education Institute, Atlanta.
Oct. 19-21. Conference on Religion in Education in Preparatory Schools, Atlantic City.
Oct. 19-25. Friends Five Years Meeting Sessions, Richmond, Ind.
Oct. 19-26. National Christian Teaching Missions, Fullerton, Calif.; Lafayette, Ind.; Waterloo, Iowa; St. Paul, Minn.; Eaton, Ohio; Reading, Pa.
Oct. 22. World Order Day.
Oct. 22. Chicago Sunday Evening Club: Raymond I. Lindquist, speaker.
Oct. 22-27. National Christian Preaching Mission (Federal Council of Churches), Lincoln, Neb.
Oct. 24-25. I.C.R.E. Regional Audiovisual Education Institute, Philadelphia.
Oct. 24-29. National Christian Teaching Mission, Nashville, Tenn.
Oct. 26-27. I.C.R.E. Regional Audiovisual Education Institute, Columbus, Ohio.
Oct. 26-Nov. 2. National Christian Teaching Missions, Omaha, Neb.; Harrisburg, Pa.
Oct. 29. Reformation Sunday; World Temperance Sunday.
Oct. 29-Nov. 2. National Christian Preaching Mission, Chicago.
Oct. 29-Nov. 5. United Evangelistic Advance Simultaneous Preaching Mission.
Oct. 30-31. Evangelical Lutheran Church Tri-State Pastoral Conference, Milwaukee.
Oct. 30-31. I.C.R.E. Regional Audiovisual Education Institute, Lansing, Mich.
Nov. 2. I.C.R.E. Regional Audiovisual Education Institute, Albany, N. Y.
Nov. 2-9. National Christian Teaching Missions, Sterling, Ill.; Johnstown, Pa.; Minneapolis; Helena, Mont.
Nov. 3. World Community Day (United Council of Church Women sponsorship).
Nov. 5-7. Friends Philadelphia General Meeting, Philadelphia.
Nov. 7-9. National Convocation on the Church in Town and Country, Columbia, Mo.
Nov. 8-10. American Lutheran Conference 10th Biennial Meeting, Sioux Falls, S. D.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVII CHICAGO, OCTOBER 4, 1950 NUMBER 40

EDITORIAL

IT IS a little hard for the editors of The Christian Century to believe the claim on the cover of the current issue of the *Pulpit* that this vigorous monthly has reached its 21st birthday. It seems only yesterday that this journalistic effort to lift the standard of American preaching was launched.

A Comrade-in-Arms Comes of Age

A tendency lingers around the Century's editorial offices to speak of the *Pulpit* as a new enterprise. Yet here it steps forth, in its October number, to proclaim its coming of age—and to prove that it has done so in more ways than simply by adding together 21 full volumes. Long ago the *Pulpit*, under Dr. Morrison's editorial guidance, with Thomas Curtis Clark as managing editor for its first 18 years, made good its claim to be, *par excellence*, "the preacher's professional magazine." Its interest has always been preaching. On that it concentrates to the exclusion of other matters with which the clergyman has to deal. To point the way toward a more powerful and persuasive presentation of the Christian gospel in this time of man's dire needs—this is the *Pulpit's* task. And its remarkable acceptance by the preachers of the United States and Canada—and by a considerable number in other countries—indicates that it has measurably succeeded in accomplishing its purpose. However, this 21st anniversary is not regarded by the *Pulpit* as a time for complacency over past performances. Rather, it is being signalized by announcement of plans to launch, at the turn of the year, a greatly enlarged and improved paper. With Dr. Morrison continuing his editorship, and Garland Evans Hopkins bringing his brilliant talents to the managing editor's task, we look ahead eagerly for the monthly that is to be. The *Pulpit* deserves congratulations for the achievements of its first 21 years. But its growing period is not ended. Indeed, it seems scarcely to have begun.

Hint at Interfaith Declaration On Nature of Atomic War

WHEN the Federal Council appointed a commission of twenty Christian scholars last March to formulate a statement on the relation of Christianity to atomic warfare, this paper did its utmost to emphasize the importance of the project. We found added reason for approval in the realism and humility with which Bishop Angus Dun of Washington, head of the commission, approached the task. The commission has now held its first meeting. Just before the opening of the college year, it spent two days in private consultation at Princeton. Among those present, in addition to Bishop Dun, were E. E. Aubrey, John C. Bennett, Reinhold Niebuhr, Conrad Bergendoff, Robert L. Calhoun, Georgia Harkness, James H. Nichols and Paul Tillich. The meeting was exploratory, and naturally the church will expect no definitive reports until the commission has finished its work. But there was one hint in the cautious statement which Bishop Dun made to the press at the end of the Princeton meeting which stirs interest and hope. "If principles mutually agreed upon are discovered in interfaith consultation," he said, "the commission has been empowered by the executive committee of the Federal Council to issue its findings jointly with similarly appointed scholars of other faiths, presumably meaning of the Roman Catholic Church and of the Jewish community." This would seem to suggest that there is a live possibility for something more than a moral judgment on modern war addressed only to Protestants. If such a judgment could be rendered in behalf of all the major religious communities, that would be an event of incalculable importance. For if, in this field in which so many of good intention feel that they are wandering in a moral fog, all three faiths could offer a united guidance, the relevance of religion to our distracted day would be established beyond all controversy.

McCarran Communist Control Bill Overcomes Veto

PRESIDENT TRUMAN undoubtedly knew that his veto of the McCarran anti-Communist bill would be overridden. Nevertheless, he displayed his political courage and rendered a patriotic service when he forced Congress to shoulder the responsibility for its passage. The President will never have reason to be ashamed of his veto, but we predict the time will come when many of the representatives and senators who gave the bill its heavy majorities will wish that vote could be expugned from their records. To know why this catchall piece of legislation, which threw together five original bills and filled 81 printed pages, should never have been enacted, and what the dangers are now that it is law, the thoughtful citizen has only to read Mr. Truman's veto message. In it he begins by saying that the departments of justice, defense and state and the Central Intelligence Agency had all advised against the bill, and then proceeds to show why. But Congress paid no attention to the President's cogent argument. As the *Chicago Sun-Times* said, "The votes in both houses reflect[ed] an election-year determination to enact

any kind of an anti-Red blunderbuss just to give the members something to brag about to the voters." The *New York Herald Tribune* reported that "not 20 of the 77 [senators] who voted on the omnibus measure had read the bill, and of the number perhaps half understood all its provisions." The overriding of the President's veto means that we now have on our statute books a law which makes it possible to imprison American citizens on the mere suspicion that they may be contemplating the commission of a criminal action. Thus this nation passes another milestone on the road to a police state, complete with concentration camps and thought-control. We are confident that when this law is tested in the courts it will be declared unconstitutional. But that may take years. Meanwhile, it will be enlightening to see in November whether panic-legislation of this sort is as sure a vote-getting device as many members of Congress apparently believe.

A Poor Way to Seek Votes

AMERICANS have been aware for some time that the coming election promised a new low in campaigning methods. But no one, we believe, expected that it would be Governor Dewey who took the lead in trying to win votes by cheap appeals to the prejudices and passions of the mob. Yet that is what New York's executive did when, at an official dinner tendered U.N. delegates by the city of New York, he went out of his way to attack the Russian government. What Mr. Dewey said about the number held in slave labor by the Soviet Union was probably true enough. But the circumstances under which he said it made his remarks a gross breach of ordinary good manners. Mr. Vishinsky and Mr. Malik were present in the capacity of guests, and they had no opportunity to reply. So, when they heard their government attacked, they got up and walked out—as Mr. Dewey would have expected any American diplomat to do under similar circumstances. Thereupon Governor Dewey followed up his attack by calling after the disappearing Russians, "I am complimented by the withdrawal of those who plot the destruction of the world." Years ago Chicago had a flamboyant mayor who won re-election by promising to "bust King George in the snoot." Governor Dewey's performance was a resort to the same sort of tactics. We fear that other candidates will follow his example. It may win votes. But it will also serve to lower still further the level of American political life.

Plebiscite Proposed on German Rearmament

WHILE Secretary Acheson's drive to rearm West Germany is stalled in the conferences with our Atlantic pact allies, the National Council for Prevention of War has made a suggestion worth serious consideration. It has proposed to Mr. Acheson that before any decision on rearming the Germans is taken, a plebiscite be held in West Germany under U.N. auspices to see what the Germans themselves think of the idea. The N.C.P.W. is for this because it opposes German rearmament. It advances strong arguments against such a policy, all of them contained in the message which it sent to Mr. Acheson and the other Big Three foreign ministers on September 17. But it seems to us that the foreign ministers and their military advisers, even if they favor German rearmament, should welcome such a plebiscite. They know how much reason there is to suspect that large portions of the German public have no stomach for any more fighting. If put into uniform, such Germans will be useless as soldiers. Not long ago Anne O'Hare McCormick wrote in the *New York Times* of "the deep human revulsions [in Europe] that lie behind the political arguments the foreign ministers put up for going slow on rearmament." Herman F. Reissig, of the Congregational Christian Council for Social Action, returning home from Europe picked up Mrs. McCormick's words to underscore them in a fine letter to the same paper. "Impatience with European people," he wrote, "might well be held in abeyance while they [Americans] reflect upon what it means to people still reeling from one conflict to be compelled to face the prospect of another." Some newspaper reports are now claiming that German public opinion has recently changed radically regarding rearmament, and that West Germans are now all for it. We doubt it. In any event, a U.N. plebiscite would settle the question. And it might save the western allies billions in useless expenditures, to be followed by a dismal later discovery that the German soldiers on whom they were relying had no will to fight.

Confirm Forecast of Japanese Treaty

READ The Christian Century and know what tomorrow's news is going to be! (Well, not always; but often enough so that we can indulge in an occasional brag.) In our September 6 issue we forecast that a peace treaty with Japan would soon be negotiated and that this would open the door for Japanese rearmament and for locating permanent or semipermanent American military bases in that country. On September 15 the state department announced that work on a peace treaty with Japan was about to start. What kind of treaty? In the report in the *New York Times*: "The reconstruction of Japan as a free nation, adequately armed, is therefore the primary aim of this government at this time." And again: "Responsible officials also revealed that the United States would ask permission to station American military forces in Japan in an effort to secure the country against aggression. . . . Other sources indicated that the U.S. and Japan might find it desirable in the future to conclude a bilateral agreement providing for the establishment of actual American bases." It is not yet clear whether the United States intends to negotiate a treaty unilaterally or in company with its allies in the war that overwhelmed Japan. If the latter, who will represent China and what about Russia in the negotiations? If the former, how will the fears of the Philippines, of nationalist China, of Australia and New Zealand at a revived Japanese militarism be laid at rest? In any event, a treaty there is to be, and its main purpose is to hustle the Japanese into striking out of their constitution that section which only four years ago we induced them to put in: "Aspiring sincerely to an international peace based on justice and order, the Japanese

people forever renounce war as a sovereign right of the nation, and the threat or use of force as means of settling international disputes. In order to accomplish the aim in the preceding paragraph, land, sea and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized." Only four years ago? It reads as though it might have been four centuries.

Michael Scott Kept from U.N. Assembly

MOST Americans who favor justice for the colored peoples of the colonial world will be outraged, we are sure, when they learn that the Rev. Michael Scott is being kept out of this country so that he cannot attend the current session of the United Nations Assembly. Last year Mr. Scott appeared before the Assembly. He spoke on behalf of the Hereros and the other native tribes in Southwest Africa which took such a beating when the Germans held that region and are now in for another harrying from the Boer Nationalists who are running things in the Union of South Africa. Mr. Scott, an Anglican clergyman who has been a champion of native rights in South Africa, had a hard time getting to Flushing Meadow a year ago. But after being taken on by the Indian delegation as an adviser, and giving a promise not to stray from the immediate precincts of the U.N. buildings or indulge in public propaganda, he was finally admitted to this country. This year Southwest Africa will be a bigger issue than ever in the Assembly, for South Africa is now openly defying the U.N. and the world court, and the interests of the native tribes are in greater peril than ever. But when Michael Scott applied for a transit visa to the U.N. sessions the American consulate in London turned him down. Why? The only explanations we can think of are (1) that this government has agreed to keep him out as a gesture of friendliness to Dr. Malan, South Africa's race-baiting premier, or (2) that he is being debarred by reason of another "secret information" decision on the part of our immigration service. Either explanation would be discreditable. Michael Scott is one of the world's true Christian crusaders. His place today is at the U.N. gathering. The United States government should be ashamed of itself for trying to keep him away.

Nehru's Ultimatum Wins Endorsement

BY an overwhelming majority, the annual session of the Indian Congress party endorsed all the policies of Prime Minister Jawaharlal Nehru. Support for the U.N. in Korea, rejection of demands for reprisals against Muslims for alleged mistreatment of Hindus in Pakistan, development of India as a secular state, rapid extension of state welfare services—all these and the other principal items in Nehru's program received the approval of the Nasik convention. Mr. Nehru made the choice by Congress as dramatic as he could make it. He followed up the written ultimatum of which we spoke last week with a speech in which he said: "If you want me as premier, you will have to follow my lead unequivocally. If you do not want me to remain as premier, tell me so and I will go." Faced with such a demand, the Congress made its choice. Even Purshottamdas Tandom, who had been elected president of the party largely on his record as a consistent opponent of Nehru's policies, swung into line. It must not be thought, however, that Nehru's victory at Nasik ends the threat to his leadership. Many who voted for him at the party gathering will go right back to undermining him when they reach home. The Hindu Mahasabha (extreme orthodox) faction and the big industralist elements will never really trust Nehru. And if the welfare measures which the Nasik conference endorsed are delayed, the Indian Communists—who recently received a dressing down from the Cominform for lack of aggressiveness—will step up their efforts to convince the village peasants and city slum dwellers that only communism will ever improve their lot. Nehru's victory does not, therefore, lessen the need for the U.S.A. and other western democracies to give him intelligent support. He merits such support, for he has shown that he has real strength in a popular following which his enemies in his own party dared not challenge. But his strength can be undercut, and unless the West shows far more wisdom than heretofore in dealing with him and with India's clamant needs, there is grave danger that will happen.

Nobel Peace Prize To Dr. Bunche

WHETHER the annual award of the Nobel peace prize makes any appreciable contribution to the cause of peace is open to question. But as long as there is a Nobel peace prize, we are glad when it is bestowed, as it has been this year, on one whose service for peace has been as tangible as that of Dr. Ralph Bunche. As U.N. mediator in Palestine, Dr. Bunche performed a diplomatic near-miracle in negotiating the truce between Israel and its neighbors. . . . When the Vatican published its proposals for rebuilding the basilica of the Holy Sepulcher in Jerusalem, we predicted that the plan would not be acceptable to the other churches which now have shrines there. First to turn thumbs down have been the Greek Orthodox authorities at Jerusalem. They say the plan would maneuver them out of their present positions, demolish three Orthodox monasteries, and fill the proposed new buildings with images forbidden in Greek and Armenian Orthodox churches. . . . Dr. William B. Pugh's death in an automobile accident in Wyoming has deprived the Presbyterian Church, U.S.A., of one of the most effective executives in any American denomination. It has also taken from the church union movement one who gave every indication of being about to move into a position of energetic leadership. . . . A new recreation center opened by the city of Detroit is named after the Rev. William H. Peck, until the time of his death minister of the Bethel A.M.E. Church in that city. . . . Bishop Homer Tomlinson, head of the Church of God (how to distinguish it from about six others of the same name we do not know, except to say that this *isn't* the Anderson, Indiana, Church of God), has announced that he is a candidate for President of the United States. He is launching his campaign with a speaking tour in theological seminaries,

starting at Emory University and at Union in Richmond, Virginia. . . . Once more the Methodist Publishing House stands out as one of the most successful publishing enterprises in this country. Net sales last year were $13.5 million, an all-time record.

The California Debacle

AFTER MONTHS of wrangling the regents of the University of California have ordered 31 members of the faculty fired. These dismissals follow the firing of 157 university employees, most of them not teachers, last June. In both instances, refusal to take or sign a special loyalty oath was responsible for the wholesale discharges. With this action against the 31 teachers the educational standing of a great university is lowered, "loyalty" witch-hunters throughout the nation are urged on to greater excesses, and politicians greedy for power have been given a postgraduate course in how to take over a state university and reduce its administration and faculty to ignominious puppets. What has happened in California furnishes a blazing illustration of the need for the academic freedom of private institutions, but it is also a reminder of the necessity to keep the teaching in such institutions truly free.

Several months ago, while this struggle was in its earlier stages, The Christian Century admitted that it could not clearly make out what all the shooting in California was about. It soon appeared that we were not alone in our confusion. At that time, the faculty had rejected the demand of the regents that all its members take a special loyalty oath. But when the regents cracked down, and an alumni committee proposed a "compromise" which, it was stated, would satisfy the regents, we could not see that the faculty, in accepting the compromise, had left itself with any issue of importance. For the compromise provided that, while faculty members need not take the loyalty oath orally, they must, at the time of renewing their contracts, sign an affirmation making the same declaration of their abhorrence of communism and their freedom from all communistic taints.

The one appreciable point which the faculty apparently won at the time it accepted the alumni compromise was an "understanding"—never put into writing or into the records of the regents—that faculty members who refused to sign the letter affirming their purity on the Communist issue might seek a hearing before the faculty committee on tenure and, if they convinced that body that they were neither Communists nor fellow travelers, the committee might then recommend to the university administration their continuation in their teaching posts. That was a slight but an appreciable concession. It meant that at least a handful of the gargantuan California faculty would continue to stand out against political test oaths as a requirement for teaching in the state institution.

There matters stood last April. Then at the July meeting of the board of regents other elements began to come into the open which made us suspect that there was more to this California case than a squabble over whether an oath, or its equivalent, should be taken orally or in writing. At that July meeting the faculty committee reported that it had examined the loyalty of 45 teachers, was satisfied that 39 had no taint of communism and recommended their retention. The regents, after a bitter debate, voted to retain the 39 and to fire six whose communistic leanings were established. The vote was 11 to 10. Leading the fight for approval of the faculty committee's recommendation was Governor Warren. His courage deserves recognition, for he is in a hot fight for re-election.

But at the same meeting of the regents the sinister figure of John F. Neylan began to move into the foreground of the picture. Mr. Neylan, who is today generally regarded as San Francisco's leading "big business" lawyer, rose to prominence in California as general counsel for the tangled affairs of William Randolph Hearst. He is a product of Catholic schools and a political power with an insatiable itch for running most of California's affairs. His record on social and industrial issues is ultraconservative; most Californians would call it unrelievedly reactionary. When the regents voted, in July, to renew the contracts of the teachers who had refused to take the oath but had been certified as Communist-pure by the faculty committee, Mr. Neylan served notice that he would not rest until he had reversed that decision.

At the August meeting of the regents, he did just that. Again by a close vote, 12 to 10, the regents denied that there had been any "understanding" binding them to accept recommendations by the faculty committee and dismissed 31 teachers as of last June. A sop was flung to the outraged faculty by voting generous severance pay for the teachers thus summarily fired. Governor Warren and President Sproul of the university again led the fight in the regents' board against Neylan. But this time Admiral Nimitz, a regent who had stood with the governor and president, was absent. So Neylan had the votes, and he won. The University of California, this nation's largest institution of higher learning, passed under the control of this old-time Hearst employee.

Certain things should be noted about Mr. Neylan's victory. In the first place, not one of the faculty members whose firing he thus brought to pass was so much as accused of being a Communist or even communistically inclined. Carey McWilliams, in an article in the *Nation* for September 9 which deserves reading, says that all those fired held what used to be known as "tenure status," and that the number included "men and women of distinguished academic attainments and unblemished personal records . . . also a sizable contingent who served with the armed forces in World Wars I and II." At the meeting in which the dismissals were voted, it was not pretended that the issue was loyalty. What was it? A. J. McFadden, a regent who voted with Neylan, put the answer in a nutshell when, according to the *Daily Californian*, he said, "It is not a question of communism but one of discipline." "Do I understand," Governor Warren asked Mr. Neylan, "that you are firing these people merely because they are recalcitrant?" Mr. Neylan was.

In a speech before the Berkeley Commons Club on September 15, Robert E. Fitch, professor of Christian ethics at the Pacific School of Religion, summed up the effects of Mr. Neylan's loyalty oath campaign as "a classic instance of political stupidity." The oath, he pointed

out, had been pushed by Neylan "to keep Communists off the university faculty. There is no clear evidence that it has done so. It is not supposed to expel loyal and patriotic Americans from the faculty. There is evidence that it has done just that." Nevertheless, the Neylan victory was hailed by a large part of the press, by most of the big business and banking interests and by most of the veterans' organizations in California. When 165 professors and department heads who had taken the oath protested against the treatment accorded those who had submitted their loyalty records to the faculty tenure committee and still were fired, the San Francisco realty board demanded that these 165 should also be fired forthwith.

Now that this faculty purge has been carried out, and the university's actual control transferred to Mr. Nelyan's vest pocket, where does it leave the school? In a mess. On September 18 it was announced that 48 courses on the Berkeley campus—most of them in mathematics and psychology—must be canceled for this year because teachers were not available. A few faculty members have resigned; others have let it be known that as soon as they can find openings elsewhere they will leave. The American Psychological Association has called on its members not to accept invitations to join the California faculty. Other professional societies are expected to do the same thing.

The blow to the cause of public education at the college and university level has been staggering. The United States has prided itself on its public educational system more than on any other characteristic of "the American way of life." For a long time thoughtful citizens have been growing uneasy at what has been happening to public education in grammar and high schools. In many cities the public school system has been thoroughly corrupted by political machines, often using for their malign purposes school board members whose background has included no experience in public schools and whose sympathies have been for an entirely different system of education. Now this same corruption of the controls of public education has come into the open at the university level in California.

The issue in California finally came to be not the Communist affiliations or sympathy of the university's faculty. The issue, as the showdown proved, was whether reactionary social and political influences in the board of regents should fix the basis on which scholars were to receive their appointments to the California teaching staff. These reactionary interests are now in control of the school, and even if the 18 dismissed teachers who are suing in the California courts for return to their jobs should win, the victory would not have much effect. Every teacher in this institution which enrolls 43,426 students knows that he holds his position at the pleasure of John F. Neylan, and every teacher, every student, every intelligent resident of California knows what John F. Neylan stands for.

If this has happened in California, it could happen in other states. It could happen, for example, in Illinois, where this fall the Republicans will try to persuade the voters that the best way to "clean the Commies out of the faculty" will be to elect Harold ("Red"!) Grange as regent of the state university, while the Democrats are countering by offering the Red-cleansing talents of another former football great, Harold Pogue. But there are shadowy figures behind these former gridiron "immortals" who know quite as well what they want as does Mr. Neylan of San Francisco.

Firming the Foundation

THE FOUNDATION of our hope is the United Nations, said Secretary Acheson to the opening session of the General Assembly when it met in Flushing Meadow on September 20. That was the text of his address. More important, that is becoming the dominant note in American foreign policy. To the extent that this is true, our policy is gaining coherence, intelligibility, and public support at home and abroad. To the degree that it is a fact, it brightens the dim hope of peace in our time.

By implication, the secretary admitted that the foundation is pretty weak in many places. So he devoted a considerable part of his attention to proposals for making it firmer. The reason, he said, why the foundation sags in spots is that the Soviet Union has blocked peace at every turn in its effort to destroy its opponents. By obstruction, by secrecy which "deprives governments of the moderating influence of contact between peoples," by rearmament beyond the needs of defense, by its manipulation of Communist parties for disruption and by its use of violence, Russia has raised over the rest of the world the threat of chaos, war and extinction. That threat has to be met.

It can be met, declared Mr. Acheson, through the United Nations, even though the Security Council is paralyzed by the Russian use of the veto. Members are obligated by their adherence to the Charter to "take effective collective measures for the prevention and removal of threats to the peace and for the suppression of acts of aggression or other breaches of the peace." If they can't do it through the Security Council, other means must be found. They can be found in the General Assembly. Mr. Acheson proposed that that body be called into session on a single day's notice whenever the veto prevents the Security Council from acting on a threat to the peace. He urged the Assembly to establish security or peace patrols in every tension area, which will immediately deliver an impartial report on breaches of or threats to peace. This proposal, it is worth noting, was put forward by the Christian Commission on International Affairs at its meeting in Toronto in July.

The head of the American delegation further proposed that each member nation should designate units of its armed forces to be in constant readiness for prompt service in behalf of the United Nations. The secretary did not say so, but it might be expected that the 40,000 men, in addition to the United States forces, who have been assigned to duty in Korea, would be the first to be so designated. Finally, the Assembly is asked to set up a staff committee which would continuously advise on and administer its collective action. All of this is intended to deter aggression, to hold the balance so long as Russia follows its present policy, "in order to reach a period when genuine negotiation may take its place as the normal means of settling disputes." These measures are advanced as the only means, Russian policy being what it is, for

the survival of the rest of the world and for bringing that nation to the place where its government "may some day accept a live and let live philosophy." They are wise, necessary, moderate and nonprovocative, and should be adopted.

It might also be pointed out that these measures are necessary to the survival of the United Nations. That international agency has taken on new life since it acted to meet aggression in Korea. Its main reason for existence, as it agreed at San Francisco, is to "save succeeding generations from the scourge of war." When it cannot or does not act to meet aggression, its member states are compelled to try to save themselves by separate action. But when it finds ways to put into effect collective measures for security, it instantly rallies to its support the threatened peoples of the world. This has the effect of creating a world alliance against communist states only when they persist in aggressive moves. It therefore provides the most compelling reasons for the leaders of those states to moderate their policies and to consider the advantages of living as good neighbors with the rest of the world.

While Secretary Acheson's definition of American policy to support the United Nations was firm, it was not a "rude attack" on the Soviet Union, as Vishinsky declared. Instead, it left the door open for negotiation. One of the most important sentences of the Acheson address was this: "The United States also attaches importance to the universal character of the United Nations, which enables it to serve as a point of contact between the Soviet Union and the rest of the world in this period of tension." He continued: "As our efforts to strengthen the collective security system become more and more effective, and as tensions begin to ease, we believe that the United Nations will be increasingly important as a means of facilitating and encouraging positive productive negotiation. The United States is ready and will always be ready and willing to negotiate with a sincere desire to solve problems. We shall continue to hope that some time negotiations will not be merely an occasion for propaganda." Acheson specifically said we are ready to negotiate concerning the future of Formosa, and for atomic and conventional disarmament whenever the Soviet Union is ready to permit real international inspection to prove its good faith.

Given the dangers of the present situation, these measures, as we said, are necessary to strengthen the foundation of hope through the United Nations. But they are essentially negative, defensive, and, we hope, temporary. Humanity needs something more, something creative and constructive. Its greatest need is to concert its resources to attack poverty, misery, sickness, insecurity. Moreover, it cannot wait until security against aggression is attained to deal with these threats to the daily lives of millions. Since most of the earth's people are farmers, they must have access to the land and help in making it fully productive. The American secretary pointed out that progress is already being made in this matter. India and Pakistan are moving in that direction. In Japan we have put 3 million farmers on their own land, and if Korea had been let alone, by this summer 90 per cent of its farmers would have owned their farms—a very different and far more democratic thing than the state collectivization of land which Communists call reform.

But how, in this hour of general peril, can the United Nations combine its resources to advance human well-being? Secretary Acheson's answer to this question did more to strengthen the foundations of hope in the United Nations than anything else he said. Let us begin in Korea, he urged. As peace is restored in that tortured land, an enormous task of reconstruction will have to be done. It is hardly to be expected that those who opened the floodgates of war there will cooperate to repair the damage. Let the United Nations do it then! "Here, by focusing on one place of extreme need, the United Nations and the specialized agencies can demonstrate to the world what they have learned about helping people to combat disease, to build hospitals, schools and factories, to train teachers and public administrators, to make the land fertile."

This can be done. The 53 nations which have pledged their support to U.N. defense of Korea can all help in reconstruction, whether or not they have been able to send troops. The secretary proposed that the Economic and Social Council immediately set up a United Nations Recovery Force to start planning and marshaling aid. He pledged that we will help with the doctors, engineers and technicians who are already there. Thus a mighty demonstration of collective power for good can be placed before the world. That will set a pattern for other places, where the problem is development rather than reconstruction. Mr. Acheson promised that when threats subside so that disarmament becomes possible, the United States will devote "a good part of the amount saved to such productive activities as I have been describing." This endorsement, made for the first time by a high official of our government, of the plan first proposed by Senator Brien McMahon powerfully strengthens the foundations of the world's hope in the United Nations.

The address of the secretary of state therefore marks another stage in the developing revolution in American foreign policy. It commits us more deeply than ever to center that policy in the United Nations, where it belongs. The revolution is not complete, but a direction has been set and we can hardly turn back now. Further development along this line would include: (1) Renewed efforts to stop the fighting in Korea by mediation. This can best be done by the leaders of the Asiatic governments, as we have said before. (2) Open advocacy of making membership in the United Nations universal. Acheson's hint that we will be ready to discuss the future of Formosa "with all interested parties" opens the door very slightly for this step. But it should be opened wide by inviting all nations to membership in the world body. (3) A new effort at disarmament, atomic as well as conventional. Here again the leadership of the smaller nations can be made much more effective than it has so far been allowed to become. (4) Further strengthening by the United States of its program of technical assistance to underdeveloped nations. This program is now on the point of becoming an actuality. We should make it clear that we are awaiting the initiative and accepting the leadership of the United Nations Social and Economic Council in this entire field.

A Protestant Views the Assumption

By John Frederick Olson

PROTESTANTISM holds the Virgin Mary in reverence, but it reserves its adoration and worship for God and Christ. On November 1, 1950, the Roman Catholic Church will add to its list of dogmas that of the assumption of the Blessed Virgin Mary bodily, as well as spiritually, into heaven. Henceforth, all Roman Catholics —if they are to remain in good standing in their church and to enjoy its benefits—will have to believe that the physical body of Mary, mother of Jesus, went not as dust to dust but corporeally into heaven.

This will be no spiritual shock to Roman Catholics, who already hold the belief and celebrate it on August 15. It was Pope Benedict XIV (1740-58)—a man who did much to increase the intellectual stature of his see by providing a catalogue of the Vatican library, enriching the holdings of the museum at Rome, founding four academies in the Pontifical College for historical studies, and himself publishing several works of sufficient importance to have brought him a place of note in history—who declared the Assumption of Mary to be a pious opinion no one was permitted to doubt. Consequently this new dogma will require a minimum of internal adjustment on the part of the Roman Catholic Church.

Effect on Ecumenical Relations

The effect of the declaration on Protestant thought is our concern here. The vast majority of Protestants will ignore the entire procedure, as they ignore all acts of Rome that do not trespass upon their rights or interests. Many will dismiss it saying, "So what? Catholics believe less credible things than that, and it's their own business." There are, however, two areas of greater Protestant concern.

The first is the ecumenical movement, conceived in the broadest Christian sense. Soon after the announcement of the projected declaration on August 15, those who have been most concerned with Christian unity as it touches relations with Rome pointed out that this act deepens the gulf between Rome and the rest of Christendom. On August 17 the Church of England, through a formal statement by the archbishops of Canterbury and York, expressed "profound regret" that the Roman Catholic Church "chose by this act to increase dogmatic differences in Christendom and thereby greatly injured the growth of understanding between Christians." They were right. This stone of dogma, cast into the pool of interchurch relations, will send its waves in concentric rings to the farthest reaches of the movement toward Christian unity.

Unconditional Surrender

The World Council of Churches, often accused of seeking the incorporation of Protestantism in the Roman fold, can hardly fail to speak in this matter. When it does so, it will have to take account of it also as new evidence that Rome seeks reunion only at the price of complete surrender to itself. Compromise is not to be thought of. This is the policy that was irrevocably fixed when the greatest opportunity for reunion was at hand four centuries ago at the Council of Trent. There the lines of separation were drawn, and all actions of Rome since then have widened and deepened the gulf. The Rev. Giuseppe Filograssi, writing in *Civiltá Cattolica,* official organ of the Jesuits which usually reflects Vatican opinion, made this clear when he said: "The true and crucial point of dissension rests in the primacy and infallibility of the pope. . . . And our separated brothers know already that the Catholic Church follows her road and does not descend to pacts."

Intellectual Considerations

Protestants are also concerned over other implications of the Assumption dogma. First, this new dogma underscores the Roman Catholic rejection of Scripture as "containing all the truth necessary for salvation" and as "the sole rule of faith and action." The new dogma is unbiblical. The Assumption can be related to the Scriptures only as a prefigure or example of the general resurrection expected by some biblical writers, especially Paul addressing himself to the church at Thessalonica. The earliest record of the belief in the physical translation of Mary to heaven appears in the fourth century, when Epiphanius (*ca.* 315-403), bishop of Salamis in Cyprus (then known as Constantia), wrote of Mary's assumption in his work *Ancoratus.*

The silence of the Bible regarding the death of Mary left ample room for the development of legends. As Mary increased in churchly favor the parallels between that legendary life of Mary and the life of our Lord were so richly drawn that she became "co-Redeemer on Calvary." By the sixth century Gregory of Tours could write in his *De Gloria Martyrum* that when she was near the point of death the apostles assembled around her bed, and then Christ appeared with his angels and committed her soul to the care of the archangel Gabriel, but her body was "taken away in a cloud."

Growth of Devotion to Mary

By 1096 Pope Urban dedicated each Saturday to Mary, and great cathedrals to the Queen of Heaven were under construction. The second part of the Ave Maria—"Holy Mary, mother of God, pray for us sinners now and in the hour of our death"—was unknown before the 15th century. And in 1854, by a bull of Pope Pius IX, the doctrine of the Immaculate Conception—that Mary was conceived by St. Anne without the stain of original sin—was raised to the rank of dogma. So the process of doctrinal development regarding Mary has gone on. Promulgation of the dogma of the Assumption is just one more step in the total process, which is utterly without scriptural sanction and authority. It is, of course, the first such step since the declaration of papal infallibility in 1870. The Protestant view of the primacy of Holy Scrip-

ture is clearly and forcefully denied in this projected declaration.

Medieval Cosmology

A second intellectual aspect involved in promulgation of the new dogma is the tacit acceptance by the Roman Catholic Church of the medieval cosmology which informed minds have found untenable since Copernicus' day. That cosmology was the product of the spurious "Dionysius the Areopagite"; of Peter Lombard, the 12th century Paris professor whose *Sentences* were the theological textbook of the Middle Ages; and of Thomas Aquinas, whose *Summa Theologica* of the 13th century remains the textbook of Roman Catholic theology. The conception of the universe wrought out by these men is tacitly involved in the *bodily* assumption to heaven of anyone. For two and a half centuries the Roman Catholic Church, with casuistry and sophism, fought a battle against Copernican astronomy and was forced into a disastrous intellectual retreat. The intellectual defeat was made final when Pope Leo XIII wisely opened the Vatican library to the world of scholarship and the historical records were laid bare. However, the victory does not go to the side that wins intellectually unless that side can carry also the emotions and the will. The decreeing of such a dogma as this is a clear victory on those latter fields. Protestantism still holds with St. Paul the views expressed in I Corinthians 15:40-44.

Third, the new dogma means the continuation of the Roman Catholic alliance between religion and Aristotelian metaphysics. There have been intimations that among 20th century scholastic philosophers there was a tendency toward shifting the philosophical foundation of religion to Platonism, where the ultimate is more akin to "will" than to Aristotelian "substance." It is obvious that the Platonic tradition is more in accord with the philosophy of modern physics and those researches into the atom which are rapidly eroding what is left of Aristotelian "substance." This may, at the moment, seem unimportant, but in the total historic process it means that Rome, having denied the right and validity of modern science save in sharply restricted areas, remains fundamentally opposed to the developing intellectual life of mankind. This new dogma is a retreat into the bastions of prescientific superstition. As the bones of the prehistoric mastodons emerge from the Siberian tundra to provide us with evidence of the past, so this dogma, emerging from the deep freeze of Roman Catholicism, will provide some future century with evidence of curious and archaic survivals. The human mind, a divine creation, will not forever be denied its destiny of truth.

Why a New Dogma Now?

One further question comes to the Protestant mind: Why the enunciation of this new dogma now? The reasons behind it, we are told, will be revealed by the pope to a *secret* consistory of cardinals called for October 30, 1950. In the absence of any announced reasons now, and the assurance—both by the secret nature of the consistorial session and past experience—that there will be none, one has a right to speculate. One reason is the default of opposition within the church. Why not declare the dogma? It is accepted. It will only make *de fide* what is now *de facto*.

Another reason lies in a clerical conception of timeliness. Promulgation of the dogma, this line of reasoning runs, is timely now because it furnishes a positive center in the conflict between Rome and communism. In Mary, Queen of Heaven, there is a greater center of common devotion and a greater feeling of dependence than anywhere else within the hierarchy of those meriting veneration or worship. Mary was exalted by a church in conflict with the barbarians who invaded Rome and threatened its civilization. And so now, when the church needs a new surge of devotion, it uses the same method to get it.

Another element of timeliness lies in the simple fact that this is a "Holy Year." The announcement of a new dogma will serve better than any number of canonizations, audiences and processions to make 1950 memorable. Year after year the anniversary of the dogma will be observed. The Holy Year 1950 will never sink into the limbo of the forgotten, as did the jubilee years so frequently celebrated by Pope Julius II. Certainly the reason for promulgation of the Assumption is not to be found in the unearthing of new historical evidence. To such discoveries the world of scholarship is as sensitive as a seismograph to earth tremors, and Rome is never loath to exploit discoveries that may be made to support its dogmas—witness the search for St. Peter's remains under the basilica. No doubt an assiduous attempt has been made to discover supporting evidence for the Assumption in extant materials, but it must be assumed that the search has been unsuccessful. While one must await publication of the dogma in order to assess completely the reasons for it, the reasons here ascribed seem likely in view of the church's purpose and history.

Protestant Criticism Expected

The Roman church expects Protestant criticism of its action. However, William Hentrich, S.J., has said that less than one per cent of the bishops fear an unfavorable reaction by Protestants, or feel that the new dogma will hinder those now outside the Roman church who might otherwise return to it. Moreover, criticism can always be effectively met with the charge of bigotry.

As this Protestant looks at the Assumption it is with respect for the fundamental motive of reverence and piety which moves mankind to veneration of the mother of Jesus of Nazareth. But it is also with regret that doctrinal definition should make plain again in 1950 the failure of the tragic disaster of the 16th century to produce anything beyond a moral reform in the Roman Catholic Church. The theology of the Reformers continues to need its own spokesmen, and Christianity remains divided.

All Will Remain the Same

ALL will remain the same: this life of death,
These cruel days of hate, proud and apart,
This loathing of each other's sight and breath,
But for the groundswell of a change of heart.

GERHARD FRIEDRICH.

Facing Communism with Confidence

By Prentiss L. Pemberton

THE TRAGIC EVENTS in Korea drive me to a stern realization that I, as a Christian, must seek a deeper understanding of the dynamics of Marxist communism. Within a hundred years its apparently absurd propaganda has won millions of converts. What, then, is it? And what of its future? What follows is my theory of the nature and operation of Marxist communism. Corrections of detail and logic will be appreciated, since one is all too aware of one's limitations when treating such a complex historical phenomenon.

Marxist communism combines a theory and a program of almost total sociocultural change, aiming toward the establishment of a democratic, equalitarian society, to be inevitably achieved by means of ideological and, if necessary, violent class war within nations, and by means of the dictatorship of the Communist party wherever it can gain power.

Rise of the Communist Challenge

The Marxist theory and program of almost total sociocultural change initiated an international ideological civil war approximately 100 years ago. This ideological conflict did not appear ominous to Western countries for several generations. The physical misery of the workers decreased, instead of increasing. And Marxism's rejection of constitutional change, its irresponsible language of violent revolution, its utopian claims for the future—these and other weaknesses seemed to preclude dangerous growth.

Then came 1914 and what might be termed the last and greatest of the wars based upon 19th century nationalism. Lenin, speaking for the Marxists, insisted it was but the climax of imperialistic rivalries. In 1917 he led the Bolsheviks to victory in the first major political action of the then 65-year-old international civil war. The Soviet triumph introduced two important new factors. First, it provided a tangible rallying point for international Marxist-Leninism, destined to become the major strand of Marxist communism. Second, it effected a marriage between Marxist internationalism and Russian nationalism.

Between World Wars I and II

The following years saw steady growth for Marxism. In the chaos of postwar Europe it became sufficiently powerful to incite a countermovement based upon a revitalized authoritarian nationalism. Mussolini led such a movement to power in Italy in 1922. Hitler achieved a similar victory in Germany by 1933. Fascism and nazism sought by every method of suppression, including the destruction of democratic constitutionalism, to extirpate Marxism. Other Western nations, with a longer tradition of constitutionalism, witnessed a slight Marxist growth, but experienced no serious problems with the Communists and took no suppressive actions against them. Some liberals in those countries were sympathetic with communism and sought to build "common fronts" against social reaction. It was significant, however, that by then anti-Marxist liberal and socialist parties had developed in Great Britain and Scandinavia.

The came the Spanish civil war. A struggling effort to establish a people's democracy representing a common front of liberals and Marxists faced the rebellion of Franco. Spain became the focal point of the almost 90-year-old civil war, although the common front prevented it from being a clear-cut Communist versus anti-Communist struggle. Franco's victory strengthened the fascist axis.

Soon followed the ravaging of Poland by Hitler's legions. This initiated a new kind of international struggle. It was the inevitable explosion of that fanatical nationalism which Marxism had been so instrumental in creating. Eventually the dynamics of fascism drove Hitler to break his tenuous pact with Stalin and to attack the Soviets. This invasion forced Russia and the Western democracies into a new common front. The war became broadly international when emergent Japanese nationalism cast its lot with Western fascism. During this new kind of world war, Marxist communism spread with great rapidity, especially in Asia.

The United Nations

Following the military defeat of the fascist-Japanese axis, the United Nations constituted the diplomatic attempt by leaders of constitutional democracies and the Soviet Union to work out a *modus vivendi.* This new common front was a very limited experiment toward international order, presupposing the ideological conflict between the Soviets and the West. Many in the West hoped, however, that Soviet nationalism was attenuating Marxist ideology sufficiently to make possible genuine cooperation within the United Nations.

Five years of mounting tension between Soviet Marxism and the Western democracies followed. Shattered were many hopes of the immediate postwar period. Soviet Marxism, in spite of the defection of Tito, continued the historic ideological civil-war tactics. Eastern Europe was "peaceably" communized. The Czechoslovakian constitution was overthrown. China went communist through civil war. "Iron curtains" and "containing walls" were erected as the Soviets and the democracies sought to consolidate their positions. Yet very significant was the fact that the strength of Marxist communism in Western democracies, for the first time since its inception in 1848, began to decrease rather than increase.

Then came the Korean outbreak. The 100-year-old ideological civil war broke into a new kind of military conflict. The Soviets claimed that the Korean outbreak was another civil war. Yet since, under the hegemony of the United Nations, South Korea had been instituted as an independent republic, the Northern attack stood out as a deliberate act of aggression. Korea thus represents the first clear-cut military crisis between Soviet Marxism and Western democracies, although the Soviets did not initiate this action with their own troops and may have assumed

that North Korean aggression would evoke no United Nations action.

Is Global Catastrophe Coming?

What of the future of this century-old ideological conflict? Is it destined in the near or distant future to burst into global military catastrophe? No, I believe not. Here are some of my reasons for this hope:

1. Marxist ideological war rests upon an untrue presupposition: the notion that people who are economically secure are so conditioned by bourgeois institutions to exploit those less secure that it is folly for the underprivileged to seek justice by means of rational suasion and democratic action. Communists predecide, therefore, that the classic methods of constitutional democracy—the appeal to reason and the reliance upon ballots—cannot secure justice. (Marx himself, interestingly enough, was sufficiently scientific not to make this fatal prejudgment.)

This conclusion drives the Marxist into a predicament both tragic and ridiculous. Since he must seek to maneuver and convert some of the bourgeois, and since they cannot be treated as rational beings capable of intelligent responses, they can only be propagandized, bullied, hoodwinked, cajoled. The Marxist forces himself, exactly as does the mental patient, into a self-imposed isolation where all others cannot grasp his "truth." His preposterous ideas become "upside-down" reasoning, as one of the United Nations delegates characterized recent Soviet propaganda.

2. This self-inflicted aberration of the Marxist, if clearly understood by the anti-Communist, should provide the latter with decisive advantages. He can understand both normal communication and Marxist distortions. The tragedy is that many critics of communism have not discerned the nature of this mental illness. They have fallen for Marxist rantings and have retaliated with their own irrational line. Thus the Communist "patient" dupes his "normal" opponent down to his level of hysteria. Anti-Communist propaganda needs to be developed from wise understanding of the illness, not from McCarthyism.

Marxism's Mental Illness

3. The opponent of communism, if he is to use his superior understanding to gain victory in the ideological war, must treat the mental illness of the Marxist as critical, but not as fatal. It has been seen that the Communist has made himself neurotic in his relations with all non-Communists, with "capitalist enemies" and "Wall-street warmongers," as his semantic distortions picture them. It should be added that he is neurotic in his relations with many moral principles and with a part of nature. But he is not totally ill, as was the German nazi in his relations to all moral principles and to all of nature.

If we identify Soviet communism and German nazism, we fail to see the positive strength of Soviet communism with its millions of international devotees, and render our opposition crude and ineffective. What is this strength? Well, it is a fact that genuine moral idealism motivates many Marxists. Beyond immediate revolution and dictatorship many aspire to a democratic, equalitarian society. It is a fact that Communists commonly stand against racism. Even in the Soviet Union cultural enrichment is intermingled with the injustices of the police state. The economic lot of the common man is being steadily improved. Education and cultural opportunities are being spread. Religion, although dangerously controlled, is at least recognized.

Through the late thirties a considerable withering of vicious Marxist orthodoxy and some mitigation of ruthless authoritarianism were noted. Litvinov could then exercise his statesmanlike role. Although the nazi war and today's armed truce have revived a more fanatical Marxism, even since 1945 there have been further legal definitions of still limited property and juridical rights of the individual against the state. The local Soviet continues to be a limited democratic seedbed such as never existed in fascism. Even in their brutal suppression of political opposition, the Soviets have not degenerated to the calculated sadism which characterized nazi horror chambers.

Moreover, it is a fact that Marxists strive to be scientific toward nature, although their absurd philosophy constantly vitiates this effort.

Since the illness of Marxists is not total, I believe that intelligent, firm patience, backed by armed strength, may yet open new strategies of communication.

Titoism a Portent

4. The possibility of better communication is a definite hope, now that the Soviet finds the problems of combining Russian nationalism and Marxist internationalism steadily increasing. The defection of Tito is highly significant. As Marxism moves beyond its youthful revolutionary stages in various countries, it will be confronted by new demands for stable community life and nationalist aspirations. Further heresies from Soviet orthodoxy may arise out of the necessity for intelligent communication in view of actual human needs.

5. For the first time in the hundred-year ideological war, liberals in Western democracies almost universally recognize the folly of common fronts with Communists. Witness, for example, the repudiation of common fronts by the American labor movement and by many in the Progressive party.

6. Another highly significant new development in the long struggle is the turning of the Communist tide, since 1945, in the Western democracies. For the first time Marxism is a dwindling rather than an increasing force. Converts are becoming fewer, apostates and backsliders more numerous. The unaware and the confused are getting "off the fence," becoming convinced of communism's threat. For the first time it may now be confidently affirmed that the West is lost to Marxism if governments continue their growing attention to the needs of their people.

Asia Not Lost to Communism

There is no reason, furthermore, why Asia should be won to communism if high statesmanship convinces India and other Asians that Western democracies seek for Asian peoples both economic well-being and freedom. The handling of the postwar Korean situation may well prove to be a key test for the United Nations in Asia. Woe to the West if it attempts to wage its struggle against communism in Asia within the framework of a discredited imperialism!

7. A strong, democratic system of individual rights is

urgently needed in the United States as this nation develops a resolute anticommunism. A recognition of the personal and civil rights of Communists, with safeguards against treason, can further discredit their ideas and immobilize their influence. Nothing better demonstrates the superior strength of democracy than its insistence upon the civil rights of Communists, especially since Communists cannot guarantee those rights for others. Britain and other sound democracies have proved that Marxists can be assured their rights without endangering democracy.

8. The atomic bomb and other weapons of mass destruction provide realistic new grounds for enduring peace at the military (not the ideological) level. There is sufficient rationality in both Soviet and Western leadership to understand the folly of allowing the ideological conflict to disintegrate into wholesale military disaster. We cannot achieve a common front with Marxism but we can, I hold, share in a common stand against atomic war. Even in its nationalistic expansion the Soviet Union, unlike nazi militarism, has relied upon converting sizable minorities in other nations to its ideology, not upon invasion of those lands with its troops. Not guns and bombs but study classes and printed leaflets are the primary aggressive weapons of Marxism.

A Realistic Hope

My theory thus provides me with sufficient understanding to build the superstructure of a realistic hope. But the substructure for such a hope is my Christian faith—my conviction that in Christ economically secure people can transcend their indifference to the needs and rights of others.

If Christians in all lands will act as Christians, Marxist communism will lose its power to act. Judgment has come in the form of class war and hatred because of our failure to act as Christians. We, as well as the Communists, stand under this judgment. My ultimate hope is that we economically secure Christians, finding ourselves under judgment, will truly repent and demonstrate that we are deeply concerned for the needs of others.

Protestant Social Service

By John L. Mixon

WHAT PLACE will Protestant social work be given in the National Council of Churches of Christ, which is scheduled to be formally launched in Cleveland at the end of November? Present plans assign it a relatively minor role. Why? Because, we are told, "funds are not available for any expansion over and above the program carried on by the Federal Council of Churches." This means a relatively small budget with only one person on the staff in this department. A service intended to be of use to all the churches is thus to be initiated on a smaller basis than many social welfare departments in local church federations.

Can so insignificant an effort adequately represent Protestant interests in health and social welfare? Protestant denominations in the United States operate over 1,800 health and welfare institutions employing over 23,000 church social workers. Included in the program are homes for the aged, children's institutions (orphanages), community centers or neighborhood houses, day nurseries, sheltered workshops for the handicapped, residences for working girls, hospitals and clinics.

Protestant Institutions Unpublicized

It is not generally known that Protestant welfare institutions in this country closely approximate in number those under Roman Catholic auspices, which receive much more publicity. Catholics operate a larger number of hospitals—700 as compared to about 300 for Protestants. But Protestants have more homes for the aged—359 to the Catholics' 250. In other types of institutions Protestants and Catholics have about an equal number.

The organization of the National Council impels us to focus attention on total Protestant resources. That is one of the new council's greatest services. It requires us to take stock of what we are doing and what we can and should do together. When we do this in the field of social welfare we see a Protestant program far more significant than anyone has ever realized. Should we not therefore take advantage of the opportunity that the united organization affords us to advance our common concerns? The churches and the public should be told the truth and know the full story of what Protestants are doing in this field. And the National Council must meet this need.

Social Work of Local Church Federations

The extensive social work of the denominations is only part of the story of Protestant welfare activities. Additional services are provided by the social welfare departments of local church federations across the land. These carry on programs many of which demand united Protestant effort. Many federations, for instance, cooperate with juvenile courts in a program of rehabilitation for youth. Most of them also emphasize preventive work in the juvenile field. The Los Angeles church federation is a good example of this. It carries on extensive group work and recreational activities for children and youth in neighborhoods of high delinquency, and its counseling service has helped hundreds of young people to stay out of detention homes and reformatories.

The welfare departments of local church federations fulfill a large number of other functions. They stimulate interest in social welfare activities among the churches, enlisting their help in child welfare programs and delinquency prevention. They coordinate the interests and activities of local Protestant social agencies. They represent Protestants in community chests and councils of

social agencies. They provide liaison services between the churches and secular social agencies, thus helping each to make use of the resources of the other in serving people's needs. But of major importance is the unity they give Protestantism in advancing its social welfare concerns in the local community.

Budgets of Varying Size

Budgets of the social welfare departments of local church federations range from a few thousand dollars to over $60,000 annually. The number of staff members employed in church social work ranges from one, in the smaller departments, to over twenty in the largest. These enterprises are steadily expanding, because they are meeting a clearly recognized need and are a valid expression of Christian compassion and mutual aid.

The program of social work in local church federations makes a considerable contribution to the total Protestant welfare picture across the nation. The success of these programs greatly strengthens the community relationships of the Protestant churches in the cities fortunate enough to have them. These services need to be expanded. There are many problems, too, which should be solved together—for instance, working out satisfactory relationships with community chests and councils of social agencies, developing Protestant policy relative to the programs of public and private social agencies, and securing an adequately trained personnel. Will the National Council be able to assist a growing number of local church councils with these problems? It will if it is given the means.

Programs of the Uniting Agencies

In addition to the social work of the church federations and the denominations, the uniting agencies will bring to the new council responsibility for assisting social welfare programs of tremendous scope. Let us begin with the Home Missions Council.

It was fig time in California when I made my first visit to a home missions migrant camp. After driving through what seemed miles and miles of fig trees, I arrived at my destination. In the midst of the orchard stood two rows of rusty-brown frame shacks. In the shade of one of these shacks I found the home missions worker helping Mexican boys make model airplanes. By another shack a young college girl, who was getting her sociology at first hand during the summer, was teaching eager, bright-eyed Mexican girls how to sew. There were other groups—60 children in all. Later they sang hymns, listened to Bible stories and played games. These were the things you could see. The minister told me of the tireless efforts to improve the health, welfare and employment conditions of the migrants. He and his associates worked through the local social agencies and schools and with the employers.

Whether it is "in the figs" in California, "in the beets" in Colorado or "in the peas" up in Minnesota, the Home Missions Council is there rendering a social and religious ministry to the migrants. Add to this the work with sharecroppers in the south and with the American Indians in the southwest, and the joint planning of the cooperating denominations for work in Alaska, the West Indies, the intermountain area, and the various cultural and nationality groups in urban centers. The service affects the lives of millions of our most disadvantaged people in city and rural areas.

From the United Council of Church Women, also one of the uniting agencies, comes another thrilling story of Christian service. During the last war the so-called "zoot-suit riots" in Los Angeles focused public attention on the needs of the youth there. The Los Angeles council of churchwomen took up the cause by giving volunteer service and funds to the youth project activities of the Church Welfare Bureau, which is the social welfare department of the church federation. Now thousands of children and youth use their leisure time more constructively through these services.

Women Conduct Varied Projects

In Cincinnati, the council of churchwomen operates an institution for girls, a day nursery and a neighborhood house. It has plans for enlarged group work activities for children and youth. Across the nation in countless projects the councils of churchwomen conduct a varied program in Christian social service, emphasizing the needs of children and youth and the improvement of family life. Millions of Protestant churchwomen share in this vital work. These programs will give their strength to our total Protestant effort in social welfare as they now become a part of the united work of the churches.

Save for the Federal Council of Churches, the other uniting agencies have a more or less indirect relationship to social welfare. As specialized agencies they function in over-all church and missionary planning and promotion.

The Federal Council of Churches, however, stands out as the one agency of Protestantism in the United States which represents the churches as a whole in social welfare. From its inception the Federal Council's department of church and social service pioneered new programs and contributed greatly to the advancement of Protestant social work. In fact the council itself came into being partly so that the churches might use their united strength to cope more effectively with social conditions. In recent years, however, the department (now called the Department of Christian Social Relations) has suffered from lack of finances and has been unable to meet the growing needs in this field. It is this department in its weakened condition that now becomes the department of social work in the new National Council.

What Has to Be Done?

What then is needed? What would an adequately staffed and financed department do? Broadly, it would be a national channel through which Protestant health and welfare agencies could cooperate. It would provide services to local councils of churches and ministerial associations in their social welfare problems and programs. It would offer a consultation service to other departments in the National Council in the social welfare aspects of their work. It would set up a technical social work consultation service for denominations and make possible the sharing of the interests of national staff personnel (that is, those employed by the denominations in church social work or related activities). It would develop a research program in Protestant welfare, jointly planning for the improvement

of present programs and studying the historical contribution of Protestantism to social welfare. It would cooperate in the work and support of the Association of Church Social Workers, the national professional organization of church social workers. It would expand the work of the Church Conference of Social Work, which meets annually in conjunction with the National Conference of Social Work. It would help evolve Protestant philosophy in relation to social work, both public and private, through conferences, commissions, research and literature. It might issue a newsletter or other publication for sharing developments in the field and for interpreting philosophy and method.

Additional Personnel Needed

To do this job the National Council obviously needs not one person, but several. One person should head the department. His major job, in addition to administrative duties, would be public relations and promotion. The Federal Council has done an excellent job in representing Protestantism in various national organizations and committees in social work. This important service should be continued. The full time of one person is needed to carry on the work of the Church Conference of Social Work and to cooperate with the Association of Church Social Workers. Conferences should be held on a regional basis as well as nationally, and this program should be related to the social agencies sponsored by the denominations. One staff member, at least, is essential for a program of research and survey. And one person is needed as a field representative to meet the many calls from various local councils and ministerial associations for counsel in their programs of social welfare. Most, if not all, of these staff members must be professionally qualified in social work if they are to give the type of service needed in our national organization.

Protestantism Must Not Falter

This program will require as a minimum a budget of from $40,000 to $50,000 a year. That is less than the largest budget in a social welfare department in a local church federation. Toward the support of this program it could be expected that the field man would receive financial assistance for services to local groups. The study of Protestant social agencies would provide some income on a fee-for-service basis. Individual and agency memberships in the Church Conference of Social Work, which could include 1,800 Protestant agencies and 23,000 workers, might bring a substantial sum if adequately promoted.

Here we are on the verge of a new advance in American Protestantism, with far more at stake in our social welfare programs than has heretofore been realized. This comes at a time when health and social welfare problems are a major concern nationally and internationally. We must not fail to meet the obligation which Protestantism faces, and do it on a scale commensurate with the opportunity that lies before us. We can and we will if we are committed to a social welfare program worthy of Protestantism.

The Team of the Year

EDITOR THE CHRISTIAN CENTURY:

SIR: I can hear you gasp, "My sainted aunt! Another letter about baseball! Has the man lost what was left of his mind? Miss Simpkins, will you please lift this letter off my desk with a pair of tongs and drop it out the window?"

Wait a minute! People have to read about something else than Korea, Formosa and Malik once in a while if they are to stay sane. And baseball has been a mental and spiritual stabilizer for a lot of harassed souls. Besides, there is a world series looming up, and even a philosopher such as you ought to be dimly aware of it.

No, the Team of the Year is not the Philadelphia Whiz Kids, who are winning the first National League pennant for their home town in thirty-five years. It is the St. Louis Browns, who finished up battling to keep out of last place for the 'steenth time in as many years. Those are the boys to hang medals on. To recall the words of Milton—or was it Ella Wheeler Wilcox?—it is easy enough to be happy when your own home runs are sailing over the fence and your rookie pitchers are turning in two-hitters, but the boys worth while are the boys who can smile during a ten-game losing streak. No world series visions for them; no $5,000 checks to stuff into their wallets; no grandstand thunders. Just work; just going ahead with one tough break after another—and good going too, rising up and walloping every team in the league on occasion, with surprising ferocity. Those platinum medals over there, with the inset of bloodstone signifying courage, will do very nicely.

For the keep-plugging St. Louis Browns represent the spirit that carries the world along. It is present in thousands of teachers, preachers, businessmen, farmers, actors, men and women carrying on in tough spots, with no pennants flying, in places where nothing much has ever happened and nothing much ever will happen, and where an even break would be a miracle. These, as a wise man once observed, hold the fabric of the world together.

And while the decorations are being given out, ship a few thousand to the Pittsburgh baseball fans, who supported a tail-end team with about the largest attendance of any city in the National League. They were not fair-weather patriots. They supported the team in sickness and health, for richer for poorer, for better or worse, till the end of the season. A church with the loyalty of the Pittsburgh fans would really march like a mighty army.

Let's go!

Yours,

SIMEON STYLITES.

OCTOBER SURVEY OF BOOKS

Church Claims Control

MORAL PROBLEMS OF INTERRACIAL MARRIAGE. *By Joseph F. Doherty. Catholic University of America Press.*

IN THIS doctoral thesis Fr. Doherty deals with the problem of interracial marriage from the point of view of Catholic morality as interpreted by canon law and other pronouncements by church councils, the Holy See and Catholic writers.

The author gives recent scientific interpretations of race, and also discusses the nature of marriage both as a human institution and as a sacrament. The actual number of Negro-white marriages in the United States is relatively small, but the total amount of miscegenation is large, more especially in those states where marriage between whites and other races is illegal.

This thesis proves, both on the basis of Christian morality and by the results of scientific research, that there is no just and good ground for placing obstacles to interracial marriages, save that social pressure and prejudice make such marriages difficult and place upon the children of such unions heavy penalties. "Nature sets up no barrier to interracial marriage; neither does the church," writes the author.

Yet in 29 states such marriages are prohibited by law. This brings Fr. Doherty to the question, as marriage is a sacrament, Can such grace be denied to Catholics seeking this blessing in marriage, irrespective of race? He states: "The Holy Roman Catholic Church has the *exclusive* right to legislate for her subjects (baptized persons) on this matter. . . . Marriage between two baptized persons is a sacrament of the New Law and the competent authority can be none other than the Church. . . . Legislation of Christian marriage is an *exclusive* right and civil power may not constitute impediments of any sort for the marriage of baptized persons. . . . Laws forbidding miscegenetic marriages to baptized persons cannot be binding on these subjects. It makes no difference whether the baptized persons in this instance be Catholic or non-Catholic, for the state is incompetent in both cases" (p. 102).

Nevertheless, the author advises that where it is possible the priest should not flout the law but should advise against breaking such a law till it is lawful to enter into such a marriage. He goes so far as to suggest that where the law would inflict punishment upon a priest who married such persons, they marry themselves. He quotes Canon 1098, which declares that "the parties can minister the sacrament without the pastor's assistance and this procedure guarantees the validity of the marriage as far as the Catholic Church is concerned" (p. 152). He does add that such a marriage would be "fraught with difficulty of proving a civil marital status."

"There is no canonical impediment to marriage based on race." The author argues well that a person does not have rights because he is white or black or yellow, but because he is *a person*. He quotes from legal pronouncements that "the right to marry is the right of individuals, not of racial groups, and the right to marry is the right to marry the person of one's own choice, and . . . to deny this right is to violate the equal protection clause of the Constitution of the United States" (p. 138). Fr. Doherty concludes that laws which bar interracial marriage on the ground of "protecting the integrity of the superior white race" are unscientific and unjust; that the real reason for such laws is the desire of the white race to maintain its dominance as a ruling caste.

A quotation from Secretary of State Acheson is used with telling emphasis: "The existence of discrimination against minority groups in this country has adverse effect upon our relations with other countries."

The thesis also shows how vast is the number of those who "pass" as white but who have some colored blood. This complicates the whole problem. The author says: "The most scientific attempts place the figures anywhere from 2,000 to 30,000 part-Negroes annually who are sufficiently light in color to 'pass.'" One writer estimates that over 110,000 now "pass" as white.

In an age of disregard for inviolable human rights, this thesis shows remarkable insight into the dignity of the human person and the intrinsic worth of individual rights. The author concludes: "It is the conviction of the writer that the laws of the various states which forbid interracial marriage are in general unjust and should be repealed." There is an adequate bibliography. The book is No. 32 in the Catholic University of America's "Studies in Sacred Theology."

S. RALPH HARLOW.

Luther

HERE I STAND, A LIFE OF MARTIN LUTHER. *By Roland H. Bainton. Abingdon-Cokesbury, $4.75.*

"THIS spiritual father of Adolf Hitler says that the state can do no wrong. My detestation of that man grows." In these vigorous and unflattering terms Dean Inge, the "Gloomy Dean," recently characterized Martin Luther, the subject of Roland Bainton's book (*Time*, Aug. 28, 1950).

In view of the fact that Hitler derived his doctrine of racism not from Lutheranism but from the old Germanic pagan religions, one finds it hard to agree with Dean Inge. And after reading Roland Bainton's Abingdon-Cokesbury Award-winning biography of Luther, one is convinced that the accusation is entirely unfair.

The book reveals that Luther's motivating concern at all times was the supremacy and purity of the Christian religion. While it is true that he counseled submission to the constituted officers of the state, the author makes it abundantly clear that Luther did this, first, on the authority of the Bible, citing St. Paul's teaching that "the powers that be are ordained of God" (Rom. 13:1), and second, because he abhorred violence and bloodshed and saw submission to the state as the only way to preserve peace and order. He vigorously opposed Müntzer in the latter's fomentation of the Peasants' War.

But at no time did Luther counsel submission of conscience to the state. Indeed, he urged his followers to disobey the state when matters of religious belief and conscience were at stake. In this he could speak with conviction, for he had almost alone opposed the Roman Catholic Church and the Holy Roman Empire for conscience' sake. One feels that, had he lived under Hitler, he would have been a Martin Niemöller rather than a Reichsbishop Müller.

Author Bainton has given us an exciting biography of one of history's greatest men. I use the adjective purposely. The book is written in such an easy, readable style and with such a vivid portrayal of one of the most dramatic lives in history that it makes exciting reading. The reader feels himself living in those turbulent times and, whether he agrees with Luther's religious ideas or not, he cannot but be thrilled and inspired by the man's massive strength of soul and sheer courage as he faces the almost unchallenged power of the papacy and the medieval church plus the political power of the Holy Roman Empire at the Diet of Worms with his: "I cannot and I will not recant anything, for to go against conscience is neither right nor safe. Here I stand, I cannot do otherwise. God help me. Amen."

The book is a great biography. More than this, it makes an invaluable contribution to our knowledge of the Reformation period in history. No great man can be understood apart from his historical, social and religious environment. Fully aware of this, the author has drawn upon his scholarly knowledge of the period—he is considered one of the country's leading specialists in Reformation history—to give us the historical setting in which Martin Luther lived and taught. And he does this with consummate fairness.

The book is not written from a narrowly Protestant viewpoint. (Prof. Bainton is a Quaker.) It points out that not a few of the leaders in the medieval church were sympathetic with Luther's reforms, especially regarding the sale of indulgences, and that much of the corruption and abuse against which he taught was corrected in the subsequent Counterreformation.

But with this fairness of treatment, the author yet leaves no doubt that the Reformation in which Martin Luther played the leading role was necessary. Throughout the book, what Luther was *against* is overshadowed by what he was *for*—things which were neglected or opposed by the established church of the time. He believed the Bible to be the Word of God, the only true

spiritual and moral guide for the people. As such, it should be in their native language. He made his great German translation. He believed in justification by faith. He freed the people from oppressive external controls and created a new inward desire for moral standards. He believed in the priesthood of all believers, thus bringing a new democracy to religion from which have sprung the political democratic ideals of our time. As a former monk, in his own marriage he exalted the Christian family above the celibate life, thus strengthening what few today would deny is the essential unit of a stable society, the Christian home. He was a man of God who believed that, when God guides, a man must follow though he oppose the whole world. And that is what he did!

An exciting biography! An invaluable historical contribution! For either or both of these reasons this book will richly repay the reader.

DONALD J. CAMPBELL.

TO Bishop Campbell's appreciative and perceptive review of Bainton's *Luther* I cannot refrain from adding my own word, not only to give approval to all that he has said but to mention one or two other points of excellence in the work. I am, in fact, already committed to admiration of it, for, as one of the judges in the Abingdon-Cokesbury contest, I voted for it to receive the very generous and impressive cash award. So, indeed, did all the other judges.

One of Prof. Bainton's outstanding characteristics is that he can write history in what is, in the best sense, a "popular" style without ever diverging by a hair's breadth from the historical truth which he has discovered by rigorously scholarly methods of research and the exercise of mature and dispassionate judgment. He never blurs the record by easy generalizations, or sacrifices accuracy to literary effectiveness. His conscience as a historian is almost supersensitive, if such a thing can be, in regard to seeing to it that no statement is made that does not have ample and exact documentary support. One may contrast with this, for example, the highly subjective and imaginative nonsense that the eminent "liberal" Roman Catholic, Jacques Maritain, writes about Luther for propaganda purposes in his *Three Reformers*.

Luther's own struggle with the sense of sin is given the emphasis which is essential to an understanding of the motivation of his search for evangelical truth. Luther's quest did not start with a desire to reform the church; it started with a hunger and thirst after righteousness and a sense of the impossibility of being saved from his sins either by his own efforts or by the techniques provided by the unreformed church. But the keenest sense of sin is not found in the greatest sinners; rather, the contrary is true. Saints are more troubled by their consciences than are rascals. Young Luther's conscience was what most of us, who are not saints, would call almost morbidly sensitive. It remained sensitive but became healthy when he found a better way of gaining forgiveness and saving grace than by penance and priestly absolution.

Luther's relations with the radical left-wing Protestants is one of the difficult points in such a history as this. Bainton recognizes this, for the Anabaptists have been one of the subjects of his most intensive specialization. He probably knows as much about them as anyone now alive, and has done much to give them their due. His treatment of this rather confusing and sometimes embarrassing phase of Luther's story exhibits the factual accuracy and the judicious interpretation that would be expected from him. This task is the easier for Bainton because, unlike some writers about Luther, he feels under no compulsion to prove that the great reformer was either infallible or impeccable.

The illustrations, of which there are nearly 100, are reproductions of woodcuts and drawings of the period—many of them, I suspect, redrawn by Bainton himself, for he does this sort of thing extremely well. Altogether, it is a grand book—one that any intelligent person can read with delight, and at the same time one which serious students of Luther and the Reformation period will view with respect and study to their profit. Behind its value as a lively and accurate portrait of the personality of Luther lies its still greater value as an aid to understanding the impulse and nature of the Protestant movement in its formative period.

W. E. GARRISON.

Toynbee's Warning

WAR AND CIVILIZATION. *By Arnold J. Toynbee. Selected by Albert Vann Fowler from A Study of History. Oxford, $2.50.*

FOR the second time Toynbee's six-volume *Study of History* is being used as a quarry from which to carve out a "tract for troubled times." The remarkable one-volume abridgement by D. C. Somervell made such a dent on Western thinking that it is reasonable to suppose that an even shorter book, confined to one subject of major contemporary importance, will also command a wide reading. The present book, therefore, consists of nine long extracts from the *Study*, all illustrating Toynbee's thesis that civilizations destroy themselves and that militarism has historically been the usual agent of destruction. Incidentally, this collection of excerpts serves to show what a service Somervell rendered Toynbee, for several of these passages remind one again how often, in the original tome, Toynbee yielded to the temptation to obscure his point under a mass of detail.

According to the publishers, Albert Vann Fowler, who made this selection, is connected with the Pendle Hill Press, which I take to be an enterprise of the Quaker study center near Philadelphia. A book concerned only with Toynbee's comments on the dangers of militarism seems a natural product of that school. Yet after rereading these pages which Mr. Fowler believes contain the core of the Toynbee warning, I am left wondering whether that warning is as clear-cut and impressive as this Philadelphia Quaker evidently thinks it is.

What, for example, is this militarism which Toynbee holds has been the destroyer of civilizations? Certainly not, on the record as he gives it, the absorption of a nation's energies in warfare or preparation for warfare. Rather, it seems to be simply a mistaken use of military power. Again and again, after telling the melancholy story of the Spartans or the Assyrians or the Mongols, Toynbee goes on to point out ways in which, if their fighting powers had only been employed to different ends, the outcome would have been good instead of self-destructive. "When an individual or a government or a community that has command of military power mistakes the limits of the field within which this power can be used with effect, or misconceives the nature of the objectives which it is possible to attain by means of it, the disastrousness of this aberration can hardly fail to make itself conspicuous through the seriousness of the practical consequences." There is a warning here all right, but it is not against the arming of the nation as such.

Moreover, in the single piece of new writing which Toynbee has contributed to this compilation — a brilliant preface — one quickly discovers that his main purpose is to rule out pacifism as a live option in our contemporary world. Pacifism, says Toynbee, is for saints, and unfortunately there are not enough saints to make this a possible policy for governments or societies. "The most obvious lion in the path of the strategy of pacifism is the prospect which pacifists have to face that, insofar as their action might prove effective, its first effect would be to put states in which pacifism was an appreciably strong political force at the mercy of states in which it was impotent; and this would mean allowing the most unscrupulous governments of the most benighted military powers to make themselves masters of the world in the first chapter of the story. To face this prospect and submit to its immediate consequences presupposes an active foresight and a passive heroism that has been exhibited by saints but never by ordinary mankind in the mass."

Nor is this the basic gravamen of Toynbee's argument against pacifism. More morally dangerous, he says, than the weakness imposed on governments by the pacifist saint with an "unselfish horror of committing the sin of war," is the socially catastrophic fact that most of those who embrace pacifism are motivated by the "ordinary mortal's natural aversion from being required to pay the awful price in blood and tears which war exacts." And then he goes on to this conclusion:

"In a contest of virtue between the Warrior using violence and the Saint eschewing it, the Saint would win a moral victory today which would bear practical fruits tomorrow; but unfortunately the typical characters in the drama of Pacifism versus War are not a Warrior and a Saint both clad in the same panoply of righteousness; they are the Warrior—virtuous or vicious—who has

the courage to risk life and limb, and the ordinary mortal who flinches from the toil and danger; and, as we discovered for ourselves in A.D. 1939 and 1940, the unheroic character who is moved to shrink from war by the common infirmity of human nature, and not by the horror of committing a sin, had better try to rise at any rate to the Warrior's level if he knows that the Saint's altitude is beyond his reach."

This new Toynbee book (if it is to be regarded as a new book) will supply abundant material for long reflection and increasing apprehension as to where our civilization is headed. But I, for one, wonder whether its total impact is likely to be what the people at Pendle Hill expect.

PAUL HUTCHINSON.

The Religion of Childhood

THE CHILDREN WE TEACH. *By Elizabeth S. Whitehouse. Judson Press, $2.50.*

THE DUST JACKET of this book promises "child psychology in understandable terms . . . a dependable guide for Christian parents and teachers." The author speaks from her experience of 16 years as editor of children's publications for the Board of Christian Education of the Presbyterian Church in the U.S.A., and presently that of professor of child psychology and methods of children's work at the Baptist Institute for Christian Workers, in Philadelphia. Her additional experiences and contributions as author of leadership education textbooks and teacher in laboratory schools lend weight to her viewpoints.

Historically, religious education has not been bound to denominational and sectarian doctrine, nor is this book's helpfulness limited to use by Presbyterians and Baptists. Yet it must be noted that the book will be found closer to Baptist belief than to any other, for Miss Whitehouse obviously advocates believers' baptism. And certainly the evangelicals among Protestants will espouse the volume more readily than others because of the writer's deep commitment to evangelism of children.

For the most part I have no difficulty with Miss Whitehouse's insistence that the basic purpose of the Christian teacher and parent is to guide the growing person to decide for Christ. I can say this because Miss Whitehouse is careful to show that the nature and needs of children require that their religious guides shall understand them as individuals who vary in native and environmental endowment, rate of growth, and readiness to act emotionally, physically, intellectually and religiously. Having understood children, the author maintains, adult guides must respect their right to commit themselves to Christ only by virtue of their inner dispositions.

But the question is, In view of the author's studies in child development, with its constant reminder to us that emotional and intellectual maturity does not characterize children, how can any religious educator support the practice of encouraging the preadolescent to commit himself to Christ? When religious education—as a process of growth in Christlike character—becomes Christian, it thereby engenders in its adherents the desire to confront others with the claims of Jesus Christ. But this is not for children. Let them know the Jesus of history, yes; and at the junior age (9-11) give them the sturdy figure of Jesus as a worthy hero. Then await the maturing process which is very like the coming of harvesttime.

Most of this book is on firmer ground than child evangelism, and though it is regrettable that the author fails to live up to her own standards of developmental psychology, there is in fact justification for the double promise that here we have a simply stated interpretation of modern child psychology, one that parents and church school teachers need and can use to advantage. The book ought to be studied by evangelistically minded church leaders and teachers. Most parents will find it informative as well as interesting, especially those parts which offer fruitful illustrations of what children are, what they do and think, and how they feel.

I have reservations about the somewhat deterministic view of heredity (pp. 41 ff.), nor should the author's view go unchallenged that Joan (pp. 148-49) can escape her extreme fear of bombing as soon as her mother trusts God. And the teacher to whom reference is made on page 169 ought indeed to have something to add to the literalistic belief in angels held by her class of junior boys.

WESNER FALLAW.

A School Can be Christian

A NEW ENGLAND SCHOOLMASTER, THE LIFE OF HENRY FRANKLIN CUTLER. *By Richard Ward Day. Hildreth Press, Bristol, Conn., $3.00.*

ONE of the most successful headmasters in the United States in recent years remarked to the writer of this review, "The headmastership of a boys' school is the most difficult job on earth and the most rewarding in opportunities for service." Henry F. Cutler, the famous principal of Mount Hermon School for Boys at Mount Hermon, Mass., would have agreed with this statement.

This biography is most fascinating, deserving reading and study by all who are interested in boys and in their Christian education. The earlier chapters deal with Dr. Cutler's own struggle to secure an education in Greenwich, Mass., at New Salem Academy, and at Amherst College; his financial difficulties; his thrift to the point of suffering; his acceptance of Christ and the dedication of his life to his worldwide cause. They emphasize the influence of Dwight L. Moody, the founder of Mount Hermon School, upon Dr. Cutler's life, from the time he met the great evangelist until Mr. Moody's death.

The later chapters cover Dr. Cutler's appointment, first as acting head of Mount Hermon, then as the principal from 1890 until his retirement in 1932, and also his final years as a student at the medical schools of the universities of Paris and Vienna, from which last he received his medical degree at the age of 78.

The success and widespread influence of this remarkable man was due to his character, ideals and understanding, and to his concentration upon the work to which he had dedicated his life. Dr. Cutler was a consecrated Christian, a deeply spiritual man, who modeled his personal life on the teachings of Christ. "His own life modeled the school." His biographer says of him: "Since to Cutler the end of education was the formation of character, all other objects were subservient to this." His approach to his problems as principal was through his interest in the individual boy. "Cutler never allowed the focus of the school to stray from the individual boy, and this remained the point of emphasis during his entire principalship." By his broadmindedness, tact and sympathetic concern for his boys, he built a great school on a Christian foundation.

Today thousands of Mount Hermon alumni, scattered all over the world, rise up to honor his memory. At the memorial service held shortly after his death in the Mount Hermon chapel, the Rev. Gaius Glenn Atkins, one of the first teachers Dr. Cutler had chosen for Mount Hermon, preached the sermon, closing with these words: "Cutler's spirit, I am sure, still broods above the school he loved and served and, if in silence one should ask what he most would care to be remembered for and by, he would answer as Wren of St. Paul's, 'If you would see my monument, look about you.' What you see crowns the hill. What you cannot see in generations of youth nobly taught and inspired almost literally girdles the globe."

WILLIAM P. SCHELL.

The Break with Japan

THE ROAD TO PEARL HARBOR. *By Herbert Feis. Princeton University Press, $5.00.*

SINCE the surrender of the Japanese on Sept. 2, 1945, study of the origins of the war that was initiated at Pearl Harbor on Dec. 7, 1941, has been of intense interest to many historians. Among the relevant titles which have appeared in this country alone are the official Pearl Harbor Report based on 10 million words of testimony, Senate Document No. 244, 79th Congress, 2nd Session (1946); George Morgenstern, *Pearl Harbor: The Story of the Secret War* (1947); Walter Millis, *This Is Pearl! The United States and Japan—1941* (1947); Samuel E. Morison, *The Rising Sun in the Pacific, 1931-April, 1942* (1948); Charles A. Beard, *President Roosevelt and the Coming of War, 1941: A Study in Appearance and Realities* (1948); T. Kase, *Journey to*

the Missouri (1950); and the volume under review. In short, the question of the origins of the great Pacific war of 1941-45 is now in the same stage of historical study as was research into the beginnings of World War I five or six years after the armistice of 1918.

It may be said at once that Feis has written a finely balanced and possibly definitive study of this important problem. His book does not carry "any kind of official approval, sponsorship, or responsibility. This book is the work of a private scholar" (p. ix). And a work of true scholarship it is. The author has digested a mass of material, including all published secondary works; scores of documents retrieved from nazi and Japanese archives; letters, diaries, and minutes of conferences, many of these never having been printed; conversations with large numbers of people who were on the "inside" in 1940-41; the findings of the U.S. strategic bombing surveys for Germany and the Pacific area; and, of course, the 10 million words in the official investigation of 1946. Though carrying such a massive load of factual data, the book is remarkable for its objective handling of controversial matters, for stimulating interpretations, and for apt phrasings of involved situations (pp. 86, 107, 184, 259, 274, 332).

In his 42 chapters Feis has divided the story of the prewar years into four parts: "Separation," "Hostility," "Enmity" and "War." The panorama unfolds for us again from the "last, lost good chance for peace" in 1937 (p. 16), to the harsh realities of Dec. 7, 1941. He traces the developments stemming from the freezing of Japanese assets in this country and the oil embargo of July 26, 1941 (pp. 245 ff.). He shows conclusively that the U.S. statement to Japan on Nov. 26, 1941, was not an "ultimatum," a part of a U.S. plot to needle Japan into war (pp. 321 ff.). He summarizes the hardening of the Japanese decisions in the imperial councils of July 2, Sept. 6 and Nov. 5, 1941 (pp. 216, 267, 291). He shows that the Japanese emperor was weak and vacillating when he should have been strong, given to reading mystical poetry at crucial times (p. 267). He does not, however, mention the Panay incident of 1937 or the U.S. congressional debates over Guam in 1940 and 1941.

Three general thoughts remained in the reviewer's mind after laying down the book. They are all more relevant now, when the U.S. is so deeply involved in Korea, than when Feis finished his study. They are these: (1) No nation should make commitments unless it has the power and the will to carry through on them; (2) because of our peculiar location, the U.S. faces a problem of enormous complexity in evaluating the relative importance of our duties and responsibilities respectively toward Europe and toward Asia; (3) the people of this nation, not being adequately informed at critical moments of the real facts of international life, may not be willing to sustain the government in decisive actions. How to resolve these factors in a way that is democratic, constructive and pacific is just as much a headache in 1950 as it was in 1940. We should all hope and pray that American leadership today may have better success in its approaches to these three matters than did that of a decade ago.

J. Duane Squires.

Alternatives to War

Power and Politics, The Price of Security in an Atomic Age. *By Hanson W. Baldwin. Castle Press, Claremont, Calif., $2.75.*

MR. BALDWIN'S *Power and Politics* is a rational book produced in an irrational era. It is also a book which gives one a world overview in a very short reading span. The fact that Hanson Baldwin is a military expert makes his rationality doubly impressive. To be specific: Mr. Baldwin begins by stating his thesis and in so doing quotes James Forrestal: "There is no power without politics and no politics without power"—a thesis which more men of good will should understand and act upon if they want their utopias to take on flesh and blood. In advancing his thesis, Mr. Baldwin insists that more and ever more financial outlay for weapons can gain for us no absolute security. Nor do those who argue for a preventive war (the ultimate conclusion which must be reached by those who resort to absolute force) have a leg to stand on; for, as Mr. Baldwin points out so rightly, there are moral as well as physical forces in this world.

Since force is not the absolute answer for our international dilemma, we (Americans) must accept the fact that this age of ours is beset by many political problems of the profoundest magnitude. Their solution must be constantly sought. Only the immature and the irresponsible will refuse to seek peaceful alternatives to war with Russia.

We might have made greater progress in finding these peaceful alternatives, Baldwin argues, if we had understood that it is as important to win the peace as to win the war which preceded it.

As I have said, it is the rationality of Mr. Baldwin as a military expert which is most appealing. One likes to know that there are men of influence who understand that complete push-button wars exist only in the comic books; that, as Korea demonstrates, modern wars are still fought in the mud. Nevertheless ours is a live frontier and war can easily come to us. Furthermore, the United States cannot forever dissipate its military strength all over the world without ultimately dissipating itself.

If there is a weakness in Mr. Baldwin's analysis it is his failure to come to grips with the impact of the world revolution we are passing through, and of Russia's identification with it. Concretely, there is a little too much emphasis on peace for those who find the status quo satisfactory and not enough on what to offer those to whom it is not. In short, Mr. Baldwin fails to offer a program which provides a positive substitute for the appeal of Russian communism to colonial peoples.

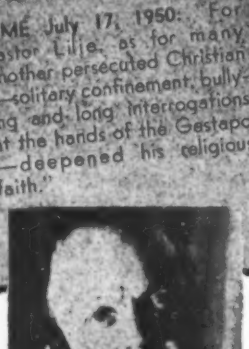
Kermit Eby.

Books in Brief

What Do You Think? *Edited by Anna Pettit Broomell. Harper, $2.50.* A subtitle explains that the book contains "discussions based on folk tales of ancient India, retold by Mabel Ashe Beling." The telling of the stories from the Mahabharata and the Ramayana is superb. They are simplified, as they must be, for in the original they are insufferably prolix and are loaded with irrelevant digressions. Young and old can read these stories with delight. The use of them as starting points for discussions of all kinds of social and moral questions has the merit of offering a fresh approach, but the disadvantage of making a discussion often hang on a very slender thread of suggestion. A certain king has four wives; what do you think about marriage? A sage taught his dog to say "Aum," and then the dog thought he knew everything; would such a claim make you trust a person? Do the best scientists think they know it all? A demon for whom ordinary hot curry had lost its "bite" got some that was too hot even for him when the cook, despairing of all other condiments, put a woman's tongue into a batch of curry; in what ways does a woman's tongue make trouble? The discussions here outlined are intended for children and young people, and undoubtedly a pleasant time would be had by all, for the stories are interesting. But are young people "learning to think" in discussions of topics so casually suggested, or are they only learning to express random opinions? The answer, of course, depends upon the adroitness of the leader. The stories are good, and Mrs. Broomell's discussion outlines are good, but the connection between the two is not much.

When We Pray, Prayers for Worship in the Home and for Private Devotions. *Compiled and edited by Daniel Nystrom. Augustana Book Concern, $2.50.* The rich inheritance of ancient and modern devotional literature has in this book been brought together with discriminating insight into individual and family needs. Worship forms drawn from the hymnal of the Church of Sweden are enriched by the use of prayers and hymns taken from the nourishing devotional store of universal Christendom. Orders of family worship are provided for the mornings and evenings of four weeks, for the principal festivals of the church, for national holidays, and for special occasions in the home and individual life which call for the resources of faith, hope and love. The book is intended to be used with the Bible, and it is well equipped with lectionaries for that purpose. Over 100 pages of brief prayers bring together the best product of twenty centuries of Christian devotion, and cover the whole range of spiritual need. The book is carefully indexed.

TIME July 17, 1950: "For Pastor Lilje, as for many another persecuted Christian —solitary confinement, bullying and long interrogations at the hands of the Gestapo —deepened his religious faith."



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CORRESPONDENCE

Movie Claptrap

SIR: While glancing through your film review section I noticed that you list "Samson and Delilah" as a picture "for mature audience." This is an insult to the intelligence of your readers and your editors. "Samson and Delilah" is probably the biggest pile of hokum and gaudy claptrap to come from Hollywood in many a year.

JOHN ALEXANDER.
North Weymouth, Mass.

Self-Evident—to Him

SIR: From all that has been said by the Christian church in regard to the Korean war, it seems that a guilty conscience is troubling us in regard to the terrible sin of this nation waging war with the rather questionable backing of the United Nations.

If God is still running the universe—and I have not heard any reports to the contrary —then it seems that the same God who placed the whiplash in the hands of a Pharaoh, in order to accomplish his purpose of getting his chosen people out of Egypt and establishing a nation of their own so as to worship him, is also at work now.

When God gets through with this modern whiplash—i.e., Stalin and communism—they will lose their power. In other words, God will discard this whiplash. We should be a bit more careful as to what we do, so that we shall not be found going against the will of God.

It is self-evident that to furnish arms to the Dutch and French in southwest Asia, and to wage war in Korea, is not part of God's plans. Some of us believe that it is possible to reconcile all the differences that arise in the affairs of mankind through the reconciling love of Jesus Christ. This is, of course, the working philosophy of the Fellowship of Reconciliation. It has become increasingly the foundation stone upon which we can find security in these terrible times.

EVERETT W. SEIBERT.
Messiah E. & R. Church,
Detroit, Mich.

West Asked Wrong Questions

SIR: Prof. West's answer to "What do students know about religion?" (Sept. 13) certainly constitutes a revealing indictment of what goes on in Protestant church schools. But may I point out that such questions as were used with their revealing answers of biblical illiteracy do not necessarily mean total failure on the part of the home church. One might just as well say it was a test on powers of retention on the part of the younger generation. We remember only those things which are connected with emotional and personal interest. Consequently, I am wondering what would be the result if, instead of seeking to gauge the efficiency of the home church in imparting factual biblical information, one endeavored to find out whether or not it is succeeding in creating Christian attitudes toward life, and to discover what, if any, religious principles had been garnered. We must all know people who could pass with flying colors on the questions asked, but who are without the pale of religious living or motivation. To ascertain the latter, here are some questions I would ask:

For whom in your community do you have the greatest respect? Why?

Do you believe in life after death? Heaven? Hell?

In what does heaven and hell consist?

Do you believe in prayer enough to pray?

Do you believe in the church?

Do you consider loyalty a supreme characteristic?

What is Christian courage?

Make a list of some of the things you consider to be good and those you hold to be evil in the world.

Is God a personality or a force in the universe?

Until we have the answers of youth today to some such questions as these we are not going to be very far along in our estimation of the success or failure of religious education in the home church.

H. LINCOLN MACKENZIE.
Second Congregational Church,
East Douglas, Mass.

Peace a Political Football

SIR: In your editorial on the proscription of the peace festival at Hiroshima (Aug. 23), you ask if Americans and their Japanese friends could not have counteracted whatever a "few" Communists and North Koreans might have said or used for their own purpose at that meeting by "airing the facts." I'm afraid the answer is No. During the war years and the prewar years, facts were grotesquely distorted here beyond belief, but they were accepted here as truth. The end of the war brought the disillusionment and the recognition of the thoroughness with which facts had been falsified by men in authority. This has resulted in as extreme skepticism as the wartime naiveté. Because no one knows what to believe, no one believes anything.

More tragic, however, is the political capital made out of peace. Its success is due to the ideological chaos in postwar Japan and a growing skepticism that the conquerors' devotion to peace is more political than philosophical. For the conquerors to have written in the new constitution a renunciation of war, and then to permit U.S. army officers to expound on the military efficiency of Japanese soldiers fighting under American army officers, is not exactly conducive to assurance of sincerity. To assume the international protection of a prostrated country and then have the

visiting U.S. secretary for the army announce that Japan was more of a military liability than an asset, and in the event of war might be abandoned, does not reassure a trusting people that the encouragements for peace have been utterly disinterested. To have a brace or two of retired U.S. generals, making speeches in the states, extol the fighting qualities of the Japanese and insist on the necessity of rearmament suggests that the promotion of peace in Japan may not be the ideological matter we would like to think it. And then to have American Christians in Japan labeled as the bulwark against communism suggests that the American Christian may not be politically disinterested. So I am afraid the answer is No.

In fairness to the occupation, this should also be said. Since June, the responsibility for civil peace has been given to the Japanese police, who operate with great latitude under the original directive. The Hiroshima proscription was under the Japanese authority rather than under occupation order. It is true that the Japanese police have often used more zeal than wisdom in carrying out their responsibility. But it is also true that when caught in some prewar technique, they blithely (and falsely) interpret their directive for general responsibility as authority for undemocratic procedure. Hence the occupation is often unjustly blamed for reactionary tactics of the Japanese police. Yet it is necessary that the police authorities learn to take over the responsibilities of maintaining civil order. I hope this clears up some of your bafflement. ROBERT H. GRANT.

American Board Mission,
Kyoto, Japan.

[Well, it helps.—THE EDITORS.]

For Heaven's Sake

SIR: For heaven's sake (and I mean just that), get copies of your Sept. 13 issue into the hands of every member of the United Nations Assembly. Your policies offer the only concrete and positive approach that I have seen in this day of panic, alarm and frustration.

Chapel Hill, N.C. LEWIS P. JONES.

[For heaven's sake, we sent the copies before Mr. Jones wrote.—THE EDITORS.]

A Gift from Korea

SIR: Enclosed find check for $5.50 for a foreign gift subscription of your choosing. In all my foreign duty assignments as a chaplain in the U.S. air forces I look forward to receiving The Christian Century, and can appreciate how anxious fellow Christians all over the world are to receive this fine periodical. Recently, while in Korea, the Century was the first piece of mail I received, and the only piece I received for some time. It certainly was read from "kiver to kiver." ELMER E. WEHKING,
Chap. (Major), USAF.

Gandhi's Letters to a Disciple

WITH AN INTRODUCTION BY JOHN HAYNES HOLMES

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NEWS of the CHRISTIAN WORLD

Launch Christian Vocation Series

In Puerto Rico, Congregational, E.U.B. Mission Initiates Project with Conferences for Teachers

RIO PIEDRAS, PUERTO RICO, Sept. 18.—Following a pattern set by church leaders in Europe and the U.S., the Congregational Christian churches of Puerto Rico have initiated a series of conferences on Christian vocation, beginning with public and private school teachers. A year ago, 14 teachers attended an exploratory meeting, at which plans for the first formal conference on Christian vocation for teachers were formulated. When that conference was held some time later, 60 teachers attended. At a second conference held recently, 107 teachers and administrators—including three Roman Catholic instructors—discussed the role of the public school teacher in relation to the school, the community and the churches.

Observe Accomplishments Of Rural Life Center

The meetings have all been held at Yuquiyú rural life center, where the participants had an opportunity to see at first hand how relatively untrained farmers and other rural people have been able to improve their community through cooperatives and vocational instruction. During the coming year, additional conferences will be held for teachers and possibly for nurses and members of other vocational groups. Leader in the project is Howard E. Spragg, general director of the Congregational Christian Churches' Puerto Rico mission, in which the Evangelical United Brethren Church cooperates.

Install Sáez as Head Of Union Seminary

Florencio Sáez was recently installed as fourth president of the Evangelical (union) Seminary of Puerto Rico at Río Piedras. A native Puerto Rican and a member of the Congregational Christian Churches, Pres. Sáez was in the first class to graduate from the seminary, in 1922. For 22 years he has served it as professor of church history, for 20 as faculty secretary, and for 3 as dean. He has done graduate work at the University of Chicago divinity school and at Union Theological Seminary and Columbia University Teachers College in New York city. He holds the Ed.D. degree from Columbia.

Seminary Has Graduated Over 200 Students

During its 31 years of existence, the Evangelical Seminary has enrolled more than 300 students from all over the Caribbean area. Its more than 200 graduates are serving as pastors and administrators not only in Caribbean countries but also in such centers as New York, Chicago, New Orleans, Los Angeles and San Antonio, where there are Spanish-speaking congregations. The seminary is the only member outside the continental U.S. of the American Association of Theological Schools. Recently José A. Cardona was elected as the Presbyterian representative on the seminary's faculty. An alumnus, Dr. Cardona is also a graduate of the Polytechnic Institute and has the S.T.M. degree from Union Theological Seminary, New York.

New Public School Buildings Spur Enrollments

Current enrollment in public schools here is around 30,000 greater than last year as the result of new building construction and the practice of making double use of existing buildings. The education department is making an all-out effort to give every child the equivalent of at least six years of elementary school training. Formerly, because of the shortage of buildings, many children did not enroll at all and many others completed only the third grade. Facilities have also been increased at the University of Puerto Rico, which will soon have three new buildings. The new college of medicine has limited its enrollment for the first year to 50, but will raise this figure as resources and faculty are enlarged.

Seek Legislation to Permit Receipt of Federal Funds

Gov. Luís Muñoz Marín has called the legislature into special session to enact legislation which will permit the insular government to take advantage of federal funds offered for child welfare, old age assistance and aid to dependents. The proposed legislation would enable the government to receive $1,205,000 during the year beginning July 1951. This represents an increase of $573,000 over the total allocated to Puerto Rico by the federal Social Security fund. To qualify for the grant, the insular government must itself appropriate an equal amount.

And So Forth

Tomás Rico Soltero, superintendent of the Methodist provisional conference in Puerto Rico and adjacent islands, returned from a meeting of Methodist leaders at Westminster, Md., with assurances that funds will be available to carry out education and extension projects in the island.

Puerto Rico is cooperating in the federal government's plan to help other nations give their youth technical education. Twelve students from Latin American countries are here studying the island's sewerage system, and its systems for distributing electrical energy and water. The legislature has appropriated $50,000 as scholarship aid for the students.

HUGH J. WILLIAMS.

Theological Students Train At Hospitals

The Council for Clinical Training, which in the past 25 years has trained some 1,200 theological students and ministers in dealing with "problem personalities," this summer sponsored studies in 23 general and medical hospitals throughout the United States, Religious News Service reports. In the centers, 150 students from 51 theological seminaries were enrolled. Their program of study included clinics, seminars, discussions of personal living problems and study of counseling techniques. Classes continued for 12-week periods.

Negroes Banned From Delegation

Gov. Talmadge Refuses to Include Them Among Georgians to Attend White House Conference on Youth

ATLANTA, Sept. 20.—Gov. Herman Talmadge has announced that he will appoint no Negro to the Georgia delegation to the White House Conference on Youth which will be held early in December, although Pres. Benjamin Mays of Atlanta University, one of the city's leading Negro educators, is a member of the national committee for the conference. "If the national group prefers Negroes to the white delegation, that's all right—but [it] will have to do the selecting," said the governor. "If [the chairman of the conference] expects me to send a delegation from Georgia, we will send white people. We have segregation laws in Georgia forbidding the mixing of the races, and as long as I am governor I shall do my best to enforce the law."

Mark Georgia's Historic Baptist Sites

On Sept. 4 Georgia's Baptists dedicated granite markers at Powellton, where the Georgia Baptist convention was organized in 1822, and at Appling, where Kiokee Church, the first Baptist church in the state, was constituted in 1772. Presiding at the dedication ceremonies was J. C. Wilkinson of Athens, former president of the convention and head of its committee on Baptist history. Louie D. Newton of Atlanta, principal speaker, chose as his subject "Faith of Our Fathers, We Will Be True." Various other officers of the convention brought brief messages.

Benefactor of Georgia Baptists Dies

Columbus Roberts, industrialist, farmer and philanthropist who during his lifetime gave more than $1 million to Baptist churches and colleges in Georgia, died at his home in Columbus Aug. 27. One of 10 children of a tenant farmer, with only scanty schooling, Roberts became one of the great Christian laymen and leaders of the south. In 1902 he organized the Columbus Coca Bottling Co. He served as a member of the house of representatives and as commissioner of agriculture. Later he was defeated in a gubernatorial race by Eugene Talmadge. His latest publicly announced gift was one of $200,000 to the Georgia Baptist foundation.

Presbyterians Hold Annual Synod

Three hundred lay and clerical representatives of 261 Georgia Presbyterian churches recently attended an annual two-day synod at First Presbyterian Church, Rome. The opening sermon, by Eugene T. Wilson, pastor of Atlanta's Peachtree Road Presbyterian Church, was on "Christ at the Door." The Atlanta presbytery is engaged in raising a $260,000 building fund. This effort will be followed by a campaign to raise $750,000 for use in the presbytery and

throughout Georgia. Hal Hyde of Atlanta has been named by the Presbyterian Church, U.S.A., to head its new urban church department, which will advise local churches and presbyteries on expansion programs, location of new churches, relocation of existing churches and financing.

Cooperation Features Renovation Of Methodist Home

Children at the Methodist children's home in Decatur received a practical lesson in cooperation when, under the sponsorship of the soil conservation district, trustees of the home and the North Georgia Methodist conference began to renovate the 128-acre farm which supplies much of the food for the home. The cooperative program includes erection of four new buildings and several miles of fencing. Gigantic bulldozers and 50 tractors were brought in to expedite the work. Most of the materials were donated by Atlanta merchants.

Celebrate 385th Anniversary Of St. Augustine

St. Augustine, Fla., often referred to as the "cradle of Christian civilization" in the U.S., marked the 385th anniversary of its founding in two observances, one on Aug. 28, feast day of St. Augustine, the other on Sept. 8, the day on which the city was founded in 1565. The uncertain world situation curtailed plans for pageantry, but city officials sponsored a colorful though simple civic celebration. Visitors and tourists were invited to a huge birthday program, which featured a cake bearing 385 candles and a band concert. Many religious ceremonies were a part of the observance.

Atlanta Christian Council Has New Secretary

On Sept. 1 Robert B. Giffen, formerly secretary of the Greater Miami council of churches, began his new work as executive secretary of the Atlanta Christian council. At the citywide installation service held Sept. 19 at the Lutheran Church of the Redeemer, Dr. Giffen outlined plans for the future. John R. Brokhoff, pastor of the host church, is president of the council.

And So Forth

Trinity on the Hill, Methodist church in Augusta, has agreed to let the Children of Israel, a Jewish congregation, use its building on Friday and Saturday during the four months required for the construction of the Jewish group's new temple.

In a recent speech in Miami, William T. F. von Bloomberg of Boston, who has been in Colombia conducting an investigation for the International Council for Christian Leadership and other Protestant organizations, declared that Laureano Gomez Castro, new president of the Latin American country, is determined to put an end to the disorders there which have cost the lives of thousands of members of the Evangelical faith.

On Sept. 10 six Seminole Indians were ordained as deacons in the Baptist church at the Dania, Fla., Indian reservation. Bill Osceola is pastor.

As an answer to the "threat of atheistic communism," Mayor C. A. Murphy of Decatur proclaimed Aug. 27-30 a period of prayer. Prayers, preceded by the ringing of church bells, were said each day at noon.

Emory Ross, a secretary of the Foreign

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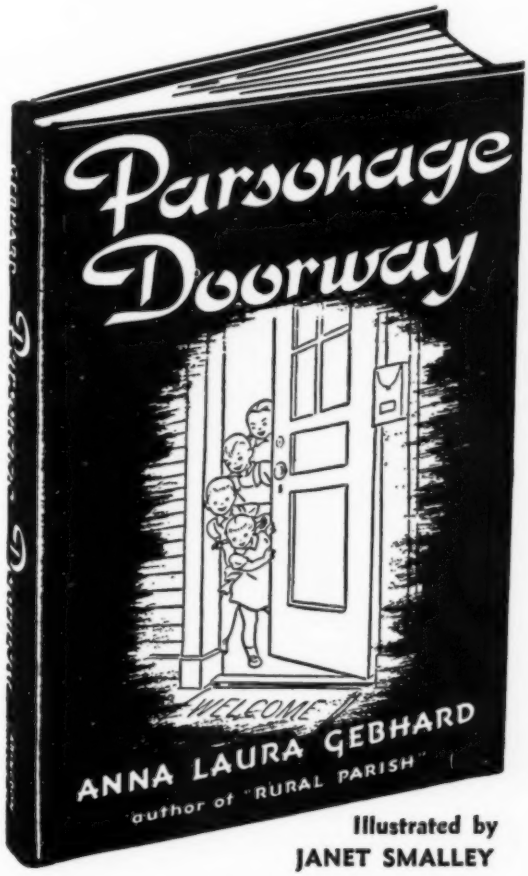

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Missions Conference, spoke at the Georgia council of churchwomen's annual seminar, held at Morningside Presbyterian Church here Sept. 7-8.

The Richland, Ga., Baptist Church held "Christmas in August," with gifts for children in foreign lands piled about a tree.

Fifty-one of the members of Everybody's Tabernacle in Miami forced the sale of the tabernacle because they no longer cared to follow Evangelist Ethel R. Willitts, its founder. Federal Judge John W. Holland ruled that after deduction of expenses the $65,000 realized from sale of the building to the Bricklayers and Plasterers Union shall be divided equally between Mrs. Willitts and her flock.

Scott B. Apply of Washington, D. C., has presented to Young Harris College, Georgia Methodist institution, funds to provide 10 scholarships for physically handicapped students. The gift is in honor of Mr. Apply's crippled son. JAMES P. WESBERRY.

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'Heifer Project' Builds Good Will

One Man's Story Illustrates How U.S. Animals Sent Abroad Do More than Relieve Material Needs

PIERCETON, IND., Sept. 18.—This is about a man named Jakob. Jakob's story is so similar to the stories of thousands of others that you'd find it difficult, at first, to discover anything newsworthy in his experience. Jakob was born in a certain central European country. He worked hard all his life. When the war started, he was farming 40 hectares of good fertile soil which had been maintained by five generations of his family.

There isn't anything very "newsy" about what happened next, because it happened to so many people like Jakob. There was a certain battle in this certain central European country, and Jakob had to be evacuated for safety's sake. He took with him one of his horses, his wife, her mother, his own mother and the children. But what he was *not* able to take with him was his 40 hectares of fertile soil, his modest house, his well kept barn, his other invaluable horses and his healthy livestock. If you were to ask Jakob what it meant to leave these behind, he just wouldn't be able to put it into words. He never has been much of a talker.

Wanderers in a Strange Land

What Jakob went through during the next few years made him even less of a talker, for he and his family became wanderers on the bleeding soil of Europe. They went from one refugee camp to another, until finally they found a semipermanent place in the U.S. zone of Germany. Here they were given two hectares of barren ground, and he found a job in a city furniture factory to supplement the pitiful agricultural scrapings from those two hectares.

The next thing that happened is what makes this a news story, and opens the way for a possibly happy ending.

Jakob was one of the farmers selected by the representatives of the Heifer Project Committee to receive a heifer donated by a U.S. farmer. This heifer, like all the other 12,500 animals so far sent overseas, was ear-tagged to identify the donor, and Jakob wrote and told his benefactor a little about what the heifer meant to him and his family: "It isn't only the material value alone . . . we received courage for living. . . ."

Good Will Is Engendered

That kind of courage for living is a direct result of the good will engendered by the heifers, animal ambassadors of the human spirit. Because the interdenominational Heifer Project Committee has this sort of evidence that the good will message of these animals is understood more clearly than the words of the usual ambassador, the work of the committee is continuing on the same principles that have hitherto proved successful: (1) Under supervision of a Heifer Project Committee representative, distribution of the animals is on a basis of need and past farming ability, regardless of race or creed. (2) Each animal is identified with the name of donor or donating group. (3) Only healthy animals are sent overseas. (4) "Pass on the gift." The first healthy female calf of the heifer is returned to the H.P.C. representative to be given to another needy family.

Although the heifer project was started in rural areas and has been supported chiefly by farmers, youth groups and city church groups have also given wide support, sometimes "adopting" and raising a heifer, sometimes cooperating with farmers who raised heifers for the city groups. Farmers, in fact, have sometimes been perplexed by the romantic attraction a heifer exercises on urban dwellers.

Regardless of who pays for the heifer, the procedure for sending it to its new home is the same. After being bred, the heifers are transported to farms which serve as collection depots. From these collection farms they are then transported by the committee to shipside, as accommodations are available. Certain ships have been especially fitted to carry the animals, 65 at a time. At present, the Economic Cooperation Administration pays for the ocean transportation. Headquarters of the project, under the direction of Ben Bushong, is maintained at New Windsor, Md.

Present Goal Inadequate

The immediate goal of 1,200 animals for West Germany has been partly reached, 600 already having been sent and distributed. Plans call for shipping 600 additional animals to be distributed in that area. However, West Germany could use some 13,000 heifers to distribute among the estimated 10 million refugees now living there. In the face of this appalling and overwhelming need, it is obvious that 1,200 is a hopelessly inadequate number.

On the other hand, the disintegration of one after another of the various governmental attempts to spread good will among the people of the world makes every effort that results in another heifer's being placed a significant contribution to international grass-roots understanding.

Of course, Jakob wouldn't say it quite that way. He'd say something more on a man-to-man level, something like "It's hard to say what it means, after five years, to have a cow in the barn again . . . an unknown human being gave us a life to help us out of our deep need."

In fact, that is just what he did say.

THURL METZGER.

Australia's Orthodox Churches Growing in Number

With the influx of Russian Orthodox refugees into Australia from China and from Europe, Orthodox church life is developing vigorously in that area. Before World War II, there were in Australia only two Russian Orthodox congregations, in Sydney and Brisbane. Today the Russian Orthodox diocese of Australia includes 14 congregations with several thousand members. As the refugees, aided by the World Council of Churches, arrived in their new homeland, the church set up transit camps, at first only in the port cities. Then, as the newcomers moved on to larger collection centers, Orthodox chapels were established there for the Russian and Serbian refugees. These chapels form the starting point for the organization of regular congregations in the cities where the refugees are finally

settled. Even in Tasmania, an Orthodox church has been developed. When the Australian government recently called a conference of vocations in Canberra, it invited leaders of the Russian and Greek Orthodox congregations along with dignitaries of the other churches so that they might personally put forward their concerns.

Catholics Offered Course In Modern Church Art

The Catholic Artists Guild of New York is offering this fall a weekly course in modern church art for clergymen and laymen responsible for church decoration, Religious News Service reports. A guild announcement says that it hopes the course will "help rid the churches of the mawkishly sentimental statuary verging on the pagan and replace it with modern works of artistic purity and beauty."

Southern Baptists Will Study Temperance

The Southern Baptist Convention's social service commission during the rest of 1950 and throughout 1951 will emphasize the importance of the local church as a link in temperance training.

Oppose German Rearming

High Evangelical Church Council Speaks Out Strongly Against Proposal

BETHEL-BIELEFELD, GERMANY, Sept. 12. —At a recent meeting of the council of the Evangelical Church in Germany under the chairmanship of Bishop Otto Dibelius, a resolution was adopted objecting to the rearmament of both the east and the west zone of Germany. The statement asked that there be an end to the forcible division of Germany before it is too late, and that peaceful ways be found to solve present political conflicts. It called for sufficient police protection to keep under control elements trying to undermine peace and order, and asked legal protection for conscientious objectors. It is inconceivable, said the resolution, that Germans should fight Germans.

Insist on Right of Workers To Make 'Just Demands'

Another resolution adopted by the council affirmed as an essential contribution to social recovery the right of employees to make "just demands" on employers. But it warned against the concentration of this right in any large central organization. The making of just demands, the council declared, should be in the hands of employees of the plant concerned, with only supporting help provided by the central organization. It urged representatives of both employees and employers to carry on their negotiations in a spirit of mutual respect, and not to shrink from making sacrifices for the sake of peace in the social area.

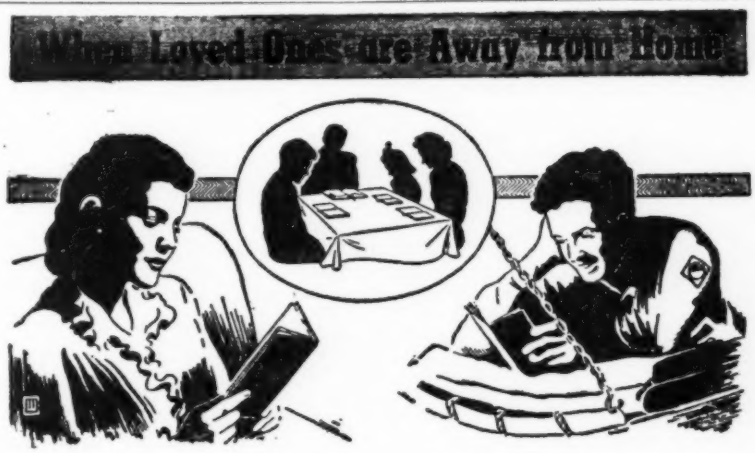
Protestant Workers Discuss Right Of Christians to Strike

At recent meetings of Protestant workers in West Germany, the question "Is a Christian allowed to strike?" has been discussed in lively manner. The meetings have been particularly timely because this question has come up in the social conflicts that have arisen in West German industries. At one meeting in the Palatinate, a definite position on the question was taken. The statement embodying this position went as follows: "When the question of just demands for higher wages and the maintenance of solidarity arises, the Christian has the right to use the drastic method of the strike. He may even join in seeking to force the government to redress injustices caused by unfair wages. Furthermore, a Christian should work actively in the trade unions. For the sake of solidarity, he should work for the chief trade union and aim toward a top organization on the pattern of the English trade unions."

Bishop Wurm Says People Are Bound to Resist Attack

A question frequently discussed in Germany today is how Christians should act in case a new war breaks out. Bishop Wurm recently declared that the pacifist demand for unconditional renunciation of all means of force is not the only possible Christian attitude in the life of nations. He said that while conscientious objectors should be given legal protection, those who are willing to defend their country by the use of arms should do so with good conscience. A Christian is a member of the human society, of a nation and of a state, Bishop Wurm pointed out, and therefore has certain duties to perform. Furthermore, since a government conscious of its responsibilities to its citizens must make provisions against aggression, the Soviet Union should expect to encounter resistance should she launch an attack. Bishop Wurm warned that there is great danger lest one or other party to the current dispute between east and west light a spark that may touch off actual conflict. Europe must not fall an unarmed victim to an invasion, he declared.

FOCKO LÜPSEN.



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Bus Issue Rends Cleveland Suburb

School Board's Insistence on Limiting Riders to Public School Students May Spark Election Contest

CLEVELAND, Sept. 19.—The issue of public school bus service for parochial pupils has arisen in suburban Avon Lake. On June 25 Protestants in the community were warned by Paul J. Folino, pastor of First Congregational Church in the suburb and chairman of the Cleveland church federation's church and state committee, that the issue would come up when school opened. However, the school board received no official request from Catholics for bus service. But on the Saturday before school opened, Fr. Carl C. Wernet informed the superintendent of Avon Lake schools that Catholic children would board the public school buses, and the next day he told parents to have their children at the regular bus stops.

School Board Stands Firm

The Avon Lake school board stood firm, its members unanimously affirming their previous position that the buses should be restricted to public school pupils. Local newspapers pictured the Catholic children being refused free rides. Chairman of the school board is Walberg L. Brown, musical director of Cleveland's radio station WTAM. It is reported that the station has received scores of threatening letters demanding that he be fired. Mr. Folino points out that Brown, a public servant giving his time without pay, is being threatened in a field entirely unrelated to the dispute. WTAM officials insist that the station has no interest whatsoever in the fight and should not be drawn into it. Meanwhile, Catholics have leased their own school bus. It is reported, however, that they are planning to make a fight on the issue in the coming elections, with a former mayor of Avon Lake running for a place on the school board. The issue raises barriers in interfaith relations in Cleveland, which has prided itself on the excellence of those relations. Protestant leaders met yesterday to consider wider dangers arising from the dispute. As one put it: "We don't want an election issue based on Protestant and Catholic views."

Senatorial Contest Rages Furiously in Ohio

Considerably wide of the mark was the remark of the *Cleveland Press* last week that "the battle of Lake Erie was the only engagement ever fought within earshot of Cleveland." The paper was memorializing the 137th anniversary of Commodore Perry's "We have met the enemy and they are ours." But it failed to take into consideration the report of cannon even now being heard on Public Square as the campaigns of Bob Taft and Joe Ferguson for the U. S. Senate swing into high. The noise resounds at every dinner party, sidewalk conference and church meeting. A desperate effort is being made to line up religious as well as other groups to swing industrial Cleveland to one side or the other; that aspect of our city, it is said, will be the deciding factor in the coming election. Ferguson is being played up as a "horny-handed son of toil," with a methodical mind and a tendency to fight for the underdog. Taft's supporters criticize Ferguson for his lack of culture and education and his facile tongue; it is rumored that he will not consent to debate Taft before the City Forum, an event that has come to be traditional in Ohio state political contests. The issue is no longer simply one of professional politics; it has come to be a fight waged in every home on the question of integrity, national and personal. Ohio churches probably will not be able to stand idly by while the fight goes on.

Charges Churches Are 'Racially Undemocratic'

Frank T. Baldau, executive secretary of Cleveland's newly constituted community relations board, charges that the most "racially undemocratic major institution" in America today is the Protestant church. He adds that the most racially democratic institution in the nation is the house of prostitution. Mr. Baldau is making these statements in a number of speeches pleading for church support of local interracial activities. Says he: "When the chips are down, we can count on all the Jewish rabbis, one Baptist minister, one Presbyterian, three Episcopalians, one spasmodic Methodist and no Congregationalist." And, he declares, "this is the only Catholic diocese embracing a large nonsouthern city which has not permitted establishment of a Catholic interracial council."

Fathers Install Sons In Pulpits

Three recent pulpit installation ceremonies involving Cleveland ministers were father-son affairs. On Sept. 7 William Single, pastor of St. Paul's Lutheran Church, Westlake, installed his son Paul as pastor of St. Paul's Lutheran Church, Charlotte Hall, Md. The same day R. LaRue Cober, associate secretary of the Cleveland Baptist association, installed his son William as minister of the Memorial Baptist Church of Dayton. On Sept. 10 Arnold F. Krentz of Fort Wayne, Ind., installed his son Arno as associate pastor of St. Mark's Lutheran Church here.

Cleveland Churches Make Place for Laymen

The following news items may be symbolic of the impact the church is making on the civic life of Cleveland. George R. Plagenz, WDOK news editor and former reporter for the *Press*, recently spoke from the pulpits of First Congregational and Euclid Avenue Baptist churches. Attorney Alexander H. Martin, Sr., addressed the members of Mount Zion Congregational Church. The Holy Name society of St. Stephen's Catholic Church heard Richard Maher, political editor of the *Press*, discuss "Politics and Government," while Editor Louis B. Seltzer of the same newspaper spoke before the city's Churchmen's League. Employees of all faiths who work for Halle Bros., Cleveland's outstanding department store, were invited in a body to mass at St. John Cathedral. John R. Micheltree, junior warden of Shaker Heights' Christ Church Episcopal, has been named a special lecturer for the Protestant Episcopal National Council.

D. R. SHARPE.

Nebraska Synod Marks Centennial

Observance of Presbyterianism's 100th Year in State Will Culminate in Caravan to Bellevue

OMAHA, Sept. 19.—Nebraska Presbyterians this year are celebrating their centennial. In a proclamation read in all churches of the Nebraska synod Sept. 10, Moderator Donald L. Duly said: "We ought to pause, to admire and seek to emulate in the years ahead the spirit of the Nebraska pioneers who sacrificed to instill the gospel in the hearts of the Indians living here and in the settlers who were making new homes and new lives in the Nebraska territory." The centennial observance will culminate Oct. 1-3, when a statewide caravan will proceed from Scottsbluff via North Platte to historic Bellevue, just south of Omaha, where the first territorial government was formed and the first Presbyterian church in what is now Nebraska was organized Dec. 28, 1850, with five charter members. There the centennial services will be held. The caravan will make stops at Presbyterian churches along the route to Bellevue. Many of the cars and floats in the procession are to be decorated in commemoration of the centennial.

Election Candidates Promise To Enforce Gambling Laws

Nebraska voters find that gubernatorial candidates in the fall election on both Democratic and Republican tickets are offering strong pledges to enforce the state's gambling laws. Gov. Val Peterson, Republican candidate for re-election, firmly backed James H. Anderson, former attorney general, in his campaign for enforcement, and he is continuing that policy with Charles S. Beck, Anderson's successor. Following much preprimary talk by lesser Democratic lights about a policy of "local enforcement," Walter Raecke, successful candidate in the Democratic gubernatorial primary, forthrightly told his party that if elected he will faithfully enforce the gambling laws. "Democrats are as law-abiding as Republicans," he said.

Judge's Ruling Establishes Illegality of Bingo

On Sept. 12 Judge Arthur C. Thomsen announced a decision in district court here which for what may be the first time officially recognizes the illegality of bingo in Douglas county (Omaha). He ruled that a suit of members of the MacArthur mothers' club of Omaha against club officers who had allegedly misappropriated $8,000 taken at bingo parties could not be tried in a court of law because the suit involved "illegal transactions."

Laymen's League Informs Voters On Candidates' Stands

The Christian laymen's league of the Omaha council of churches mailed to all member churches two weeks before the Nebraska primary in August a 55-page document reproducing the replies of political candidates to questions on policy which had been addressed to them. Officers of the league expressed satisfaction with choices made by voters in the primary. The information-spreading procedure will be repeated on a wider scale just before the November elections.

Omaha Prepares for School Of Christian Service

Seventy-five congregations which belong to the Omaha council of churches are now enrolling students for the citywide school of Christian service to be held on six nights between Sept. 25 and Oct. 10. Sixteen courses are being offered in four simultaneous district schools throughout the city. Pres. Carl Bracy of Nebraska Wesleyan University will give a series of public lectures on "What Protestants Believe," and will also teach regular courses in the school. Other faculty members are Mrs. C. C. McCaw, specialist in beginners' work for the Disciples of Christ; Frances Holliday of the University of Omaha's elementary education department; Mrs. H. C. Carl of Lincoln; Vesta Towner of Kansas City; Steve C. Brace, general secretary of the Omaha Y.M.C.A.; and Mrs. A. J. Rich, Methodist specialist in junior high work, of Aurora, Neb.

Church Council Represented At Iowa State Fair

Again this year the Iowa interchurch council through its commission on rural work conducted a booth at the Iowa state fair late in August demonstrating the cooperative work of Protestant churches in the state. It also held Sunday school and worship services at the fair grounds Sunday morning Aug. 27. The council has purchased a residence in Iowa City for W. W. Bentzinger, Protestant chaplain at the general hospital and Oakdale sanatorium there. The chaplaincy service is supported by churches of the state through the council. The laboratory school which the council sponsored July 23-28 is reported to have been "the best ever held in Des Moines." It enrolled 64 trainees and more than 100 local children.

And So Forth

The recent annual meeting of the Iowa council of churchwomen at Grandview College, Des Moines, was attended by 158 women representing 18 towns and 15 local councils. Mrs. Abram LeGrand, editor of the *Church Woman,* gave leadership training in council work, particularly in missionary education.

The Iowa and Nebraska state councils of churches have announced plans and speakers for their annual ministers' convocations, to be held respectively at University Christian Church, Des Moines, Nov. 27-28, and at Omaha Jan. 23-25.

Drake University, Disciples institution in Des Moines, is seeking to raise $1.5 million to build three new dormitories to house 575 women students. When the new buildings are completed, all space in the two present dormitories will be allotted to men.

Several hundred representatives from the 98 Omaha and Council Bluffs churches which will take part in a National Christian Teaching Mission here Oct. 26-Nov. 2 attended the coaching conference conducted at First Christian Church Sept. 11 by Harry H. Kalas, national director of the mission.

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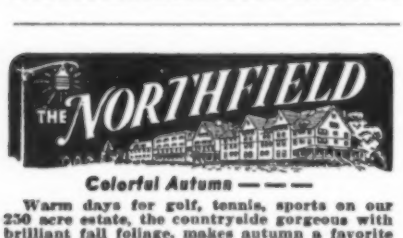

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Shelve Catholic Teaching Law

In Chile's Parliament, Political Moves Result in Temporary Burial of the Bill for 'Intensification'

SANTIAGO, CHILE, Sept. 15.—The three-year effort in Chile's parliament to get a law passed ordering intensification of the teaching of "religion and morals" from the Roman Catholic point of view in all regular courses in educational institutions under the ministries of education, defense, justice, health and agriculture has finally been shelved, and will probably remain so for at least two years. Ever since the bill was introduced it has been the subject of hot debate, not only in parliament but throughout the country. The century-old Conservative party originally pushed hard for its enactment. But after Pres. Gonzalez Videla in 1947 invited three of that party's right wing (traditionalist) leaders to serve in his cabinet, its members ceased to make the bill an issue.

Religious Teaching Becomes Political Football

Since the Conservative party suffered a cleavage two years ago, however, the bill has become a political football. The split was the result of charges that leaders of the Christian socialist movement within its ranks were too close friends of the Communists, who were outlawed in September 1948. Later Sen. Cruz-Coke, leader of the Christian socialists, headed a move to oust the party's right wing members from the cabinet, charging that they had done nothing to solve the nation's acute economic problem. The move was successful, and two strong Christian socialist leaders entered the cabinet instead, as ministers of finance and foreign affairs. Thereupon the right wing Conservatives set about finding some means for taking revenge on their Christian socialist brethren. They seized upon the religious teaching issue, and got the bill called out of the committee on education, where it was resting, and brought before the chamber of deputies. There, after several weeks of heated debate, it was finally approved by a majority of 20 votes, but sent back to the committee for consideration of 400 modifications proposed by left wing deputies.

Social Christians Act to Save Cabinet Positions

Meanwhile, Pres. Gonzalez had announced that if the chamber passed the bill, he would veto it. The president is a member of the Radical party, which had fought the bill from its inception. The right wing Conservatives acted fast, hoping to embarrass both Gonzalez and the Christian socialists in their own party who were members of the cabinet. They rounded up enough votes to order that the bill be brought before the chamber to be voted on, item by item, before Aug. 31. Thus the ground was cut from under the feet of the Christian socialist ministers. If the president vetoed the bill, they, being Roman Catholics, would have no recourse but to resign their portfolios, and that would mean disaster for the whole party. So they bargained with the Radical party and succeeded in getting the bill sent to the finance committee, on the ground that money to pay for the Catholic teaching it calls for would have to come from the state. Since the majority of the members of that committee represent left wing parties, there is no chance that they will permit the bill to be called before the chamber for discussion so long as they remain in office. So for the time being, and probably for two more years, the bill will remain shelved. The result of all this has been to deepen the antagonism between Roman Catholics who take the right wing (traditionalist) stand and those who are of the Christian socialist persuasion. An instance of this antagonism was the barrage of eggs and vegetables hurled a few days ago against the windows of the building housing *Diario Ilustrado*, traditionalist newspaper belonging to the archbishopric, by a crowd of young Christian socialist Catholics.

Priest Warns Chile of Protestant Peril

Writing in *Diario Ilustrado*, a prominent Roman Catholic priest voices the fears felt by many Catholic leaders in Chile: "Many authorities believe Chile to be the Latin American country in which Protestants are most firmly rooted. . . . They run their own seminaries. They send their pastors abroad for advanced study. . . . They use women to teach and preach and are constantly improving their religious education programs. These Protestants are a decided peril to the true church, the more so because although they are separated into various denominations, they unite their efforts when it comes to attacking the Catholic church. If this heretical penetration goes on, within 15 years there will be as many Protestants in Chile as there are Catholics."

Chile Mourns Death Of a Statesman

All Chile was plunged into mourning on the recent death at 82 of Arturo Allessandri Palma, distinguished statesman who twice was president of the nation and at the

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time of his death was president of the senate. During his 50 years in Chilean politics, Palma set himself to raise the living standard of the entire population. When he first entered the political arena, Chile was commonly described as an oligarchy ruled by 50 families. Outstanding among Palma's accomplishments were the reform of the constitution of 1833, the separation of church and state, the redistribution of wealth through a modern system of taxation, establishment of obligatory primary public education and the peaceful settlement of a dispute with Peru.

And So Forth

The Evangelical churches gave a warm welcome to Martin Niemöller on his recent visit to Chile to confer with pastors of German churches. He had a long talk on spiritual matters with Pres. Gonzalez. More than 1,000 persons gathered at First Methodist Church here for Dr. Niemöller's only sermon to Spanish-speaking congregations. The press gave wide and favorable publicity to the German churchman.

Recent visitors to Chile from the U.S.: W. Stanley Rycroft of the Presbyterian, U.S.A., Board of Missions, Methodist Bishop and Mrs. W. Angie Smith and A. Sprinkler of *World Outlook*.

To promote tourist traffic, Chile and the U.S. have agreed to issue visas free of cost to any citizen of either country wishing to travel in the other. The arrangement will continue for a year. PEDRO ZOTTELE.

Lutherans to Aid Far East Displaced Persons

The National Lutheran Council's resettlement service is offering its help to the 150 Lutherans among the displaced persons now in Samar in the Philippines. These refugees, who fled east instead of west during the two world wars, are now admissible to the U.S. under the amended D.P. law. The International Refugee Service has provided temporary tent shelters for the refugees, most of whom fled China with the coming of the Communist regime.

Army to Reopen 179 Chapels

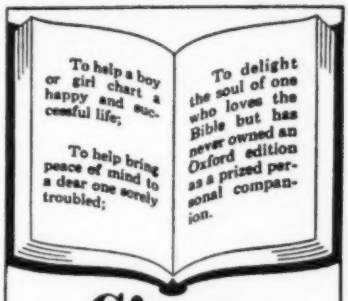
By the end of 1950 the army expects to have reopened 179 chapels to insure a program of religious services and moral counseling at the 17 installations being reactivated to serve the expanding U. S. army.

Address on Church in Industry Gains Wide Attention

The address on the church and industrial relations given by Austin M. Fisher at the annual meeting of the commission on Christian social relations of the Protestant Episcopal diocese of New York attracted so much attention that the commission has had it printed and is making it available from its office at 1047 Amsterdam Ave., New York 25. Mr. Fisher, an industrial consultant and therefore professionally a representative of management, called for ministers to take a more active interest in the industrial field. Many Roman Catholic priests, he said, have been able to render valued service there because they have fitted themselves for the task. Pointing out that the most pressing problems of our time are those born of the industrial revolution, he declared that the church can no longer afford to remain aloof from them. "The need for compassionate understanding and active good will between the men and women who compose American labor and management is greater than ever before," he concluded. "I commend to you the concept of a vigorous, literate and effective labor priesthood as the answer to the problem of the place of our church in labor relations."

Hungarian Lutheran Weekly Ends Publication

The popular 40-year-old Hungarian Lutheran weekly newspaper *Uj Harangszó* has suspended publication and will be merged with the collaborationist weekly *Evangelikus Elet*, published with the approval of the Communist government. During the past three years *Uj Harangszó* has attempted to pursue a policy of strict neutrality toward the government, devoting its pages to news of the church at home and abroad, devotional material and theological articles. It was suspended for a time in 1948 when it published news of the arrest of Bishop Lajos Ordass, but when protests flooded in the authorities permitted it to resume publication provided three collaborationist pastors were added to the staff. The three did not interfere noticeably with the paper's policy of neutrality. One of them, Laszlo Dezsery, now a bishop, is editor of the *Evangelikus Elet*.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Liquor Dealers Will Push Sales

In Chicago, They Announce Plans for an Unprecedented Drive Designed to Influence General Public

CHICAGO, Sept. 22.—At a sales meeting here Sept. 5, officials of two of the nation's largest liquor firms announced plans to advertise their wares on an unprecedentedly vigorous scale this fall. Ross Corbit, president of Hiram Walker, Inc., stated that his company will attempt to make an unparalleled impact on consumers with a drive to increase outlets in such retail units as department stores. His firm, he said, plans to run weekly advertisements in more than 400 newspapers in 120 cities from mid-September until Christmas. Magazines, car cards and outdoor billboards will also be extensively used. Everett Kovler, vice-president of the James B. Beam Distilling Co., announced an equally ambitious campaign, in which more than 2,000 advertising insertions are planned for newspapers, magazines and billboards from coast to coast. His company's campaign, too, will run until Christmas.

Illinois' CROP Drive Gets Under Way

Leaders of CROP (Christian Rural Overseas Program) in Illinois report that many ministers throughout the state participated in CROP Sunday Sept. 17, speaking from their pulpits about the need for food around the world. A CROP caravan is touring the state, training county officers for their task of canvassing for food during October, which has been designated CROP month in Illinois. Since February 1948, the state has sent overseas 522 carloads of food, valued at $1,045,000. Last year Whiteside county alone gave 14,000 bushels of corn. Illinois' new CROP chairman is Ray A. Dillinger, Methodist layman of Decatur who formerly served as associate director of agriculture for the state.

Calls for Union of Orthodox, Episcopal Bodies

Speaking at the 24th annual dinner of the National Federation of Orthodox Clubs held at the Sherman hotel here recently, Bishop Wallace E. Conkling of the Protestant Episcopal diocese of Chicago advocated formation of a "National American Catholic Church" through a union of the Episcopal and various eastern Orthodox bodies. Such a church, he said, would owe allegiance to no ecclesiastical authority outside the United States. Noting that leaders of the Polish National Catholic Church and of the eastern Orthodox churches are sympathetic to the idea, Bishop Conkling predicted that it may be realized "in two or three generations."

Need for Institutions for Mental Care Increases

The number of patients in need of confinement and treatment in Illinois mental institutions is increasing so rapidly that the state has not been able to provide beds for them. About 45,000 patients are crowded into 11 institutions designed to serve only 28,135, thus making an overload of 60 per cent. The state's building program has made room for only 457 additional beds a year since 1945. Officials anticipate an annual increase of 1,000 to 1,500 in the number of patients needing hospitalization during the next 20 years.

Methodist Pastors Urged to Preach on Issues of Peace

Methodist ministers gathered for the 111th annual Rock River conference were told by their peace committee that it is their duty to preach about communism, the United Nations, the economic and social foundations of peace and trends of national policy in Washington. The committee's report included a statement from the Methodist council of bishops which declared that the only way to defeat communism permanently is to use the freedom of our own democracy to establish economic justice and racial brotherhood.

D.P.'s Objection to Draft Attracts Wide Attention

Declaring that he would renounce his rights to U.S. citizenship rather than serve in the army, Ted Wyrwa, 25-year-old Polish displaced person here, refused to take a preinduction draft examination. He said, however, that he would be glad to fight in a "Polish army against communism." On hearing of Wyrwa's action, and of that of another Polish D.P. who made a similar refusal, and fearing its effect on other newcomers to this country, a young Serbian displaced person took a day off from his job in a DePue, Ill., factory to come to Chicago and try to enlist in the army. He was unsuccessful, however, because he too is not yet a citizen.

And So Forth

Ministers at Glenview Community Church have set up a regular schedule for counseling church members and others desiring this service. This church has developed an effective family-centered program.

Construction has begun on Trinity Lutheran Church in Park Forest, which is expected to be the first church completed in the huge new community just south of Chicago. By agreement between the builders and various denominations, Protestant churches located in the community will serve Protestants of all denominations in a given area, thus, it is hoped, avoiding competition.

Chicago is again opening up centers for servicemen. Led by Mayor Kennelly, a Chicago chapter of Associated Services for the Armed Forces has been established, and the community fund has designated $250,000 of its campaign goal to provide entertainment and services for members of the armed forces.

Cuthbert Pratt is the new rector of St. Chrysostom's Episcopal Church, succeeding Dudley Scott Stark, now bishop of the Protestant Episcopal diocese of Rochester, N. Y. Howard S. Kennedy, formerly dean of All Saints Cathedral, Albany, N. Y., has been appointed rector of St. James Episcopal Church.

On Sept. 10 Benjamin F. Burns was installed as pastor of Austin Boulevard Christian Church. He succeeds Harold L. Lunger, who has gone to First Christian Church, Tucson, Ariz.

After 23 days of testimony, a Peoria federal jury declined to award damages

to Jehovah's Witnesses who had sued the village of Wyanet after a riot broke up their services there last October.

VIRGIL E. LOWDER.

The Church Roll

Luther Wesley Smith has been temporarily released from his duties as executive secretary of the American Baptist Convention's Board of Education and Publication to serve as interim director of promotion for the convention.

Clarence MacKinnon Nicholson, principal of Pine Hill Divinity School, Halifax, N. S., was elected moderator of the General Council of the United Church of Canada at its recent sessions in Toronto. At 45, Dr. Nicholson is one of the youngest men ever to head the council.

The White House Conference on Children and Youth, to be held in December, will have as consultants in the field of religion Mary Alice Jones (Protestant), Regina Flannery Herzfeld (Roman Catholic) and Moses Jung (Jewish).

Philip M. Widenhouse of Oradell, N. J., has been named general secretary of the American Missionary Association, agency of the Congregational Christian Home Missions Board which for more than a century has had as its major concern the welfare of the American Negro.

Virgil E. Foster, director of religious education for the Iowa Congregational Christian conference, has been appointed editor of the *International Journal of Religious Education*, succeeding Percy Hayward, who last February became editor emeritus.

Waldo Beach, professor of Christian ethics at Duke University divinity school, Durham, N. C., has been named chairman of the National Council on Religion in Higher Education's central committee. He succeeds Prof. Roger Hazelton of Andover-Newton Theological School, Newton Centre, Mass.

Recent deaths in the field of religion: William H. Davis, head of Southern Baptist Theological Seminary's department of New Testament exegesis and interpretation, in Louisville, Sept. 10. He had served on that faculty for 30 years. . . . William L. Pettingill, pastor of First Baptist Church, New York city, nationally known as a Bible lecturer, consulting editor of the Schofield Reference Bible and author of 20 books on Bible study, on Sept. 16. . . . Charles A. Linn, president of the Georgia and Alabama synod of the United Lutheran Church in America, in Atlanta.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Rocking Horse Winner (British; Rank) John Howard Davies, Valerie Hobson, John Mills. *Drama.* Distressed by unhappy parents' insatiable desire for more money, small boy drives himself to a frenzy riding his hobby horse, discovers strange ability in that state to predict racetrack winners. When his exertion brings tragedy, the fortune his predictions have won results in anything but happiness for his worldly parents. Although the story line is meandering, often unclear, this is a *memorable treatise on greed and superficial living.* Done with insight, regard for theme's implications. M,Y

Saddle Tramp (Univ.) Wanda Hendrix, Joel McCrea. *Melodrama.* Despite vow never to acquire permanent ties, footloose cowboy finds himself saddled with four orphan boys, runaway girl. He establishes them in roadside camp near ranch of his new employer, whose prejudice against children he eventually overcomes by discovering and frustrating foreman's plot to steal ranch's cattle. Routine plot, frequent clichés and lack of significance place this below a number of recent "grade A" westerns, but it *rates higher than the average of the species* by virtue of its beautifully photographed scenery, ingratiating performance of McCrea. One brutal fist fight takes it out of the "juvenile" category. M,Y

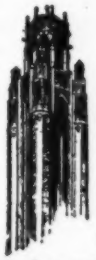
Summer Stock (MGM) Eddie Bracken, Gloria DeHaven, Judy Garland, Gene Kelly, Phil Silvers. *Musical.* Song and dance routines in story about efforts of amateur troupe from New York to stage musical in barn on farm belonging to one of their number, more stage-struck than talented, and her at first disapproving sister, who later forgives the interruption of farm routine, steps in to prove she herself is talented enough to save the show. *Undemanding but pleasant.* M,Y,C

BEST CURRENT FILMS

For Family: Annie Get Your Gun, Beaver Valley, Cheaper by the Dozen, Cinderella, The Jackie Robinson Story, Stars in My Crown, Three Little Words, The Titan.

For Mature Audience: All the King's Men, Battleground, The Big Lift, The Broken Arrow, The Fallen Idol, Fame Is the Spur, The Gunfighter, Hamlet, The Hasty Heart, Intruder in the Dust, Lost Boundaries, The Men, Mrs. Mike, Mystery Street, No Sad Songs for Me, The Red Shoes, Samson and Delilah, The Third Man, Three Came Home, Treasure Island, Twelve O'Clock High, The White Tower, The Window Boy. 10-4-50

FILMS AND DRAMAS



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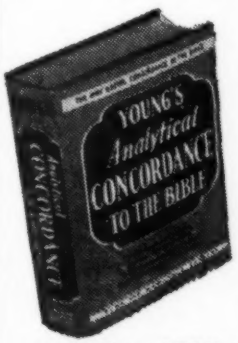

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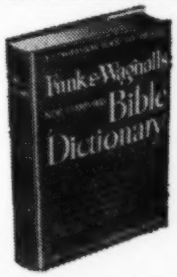

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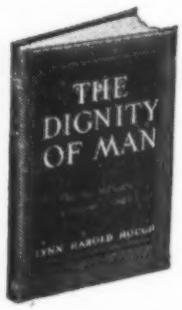

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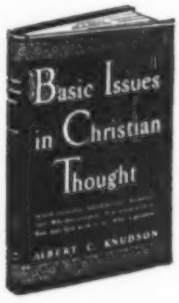

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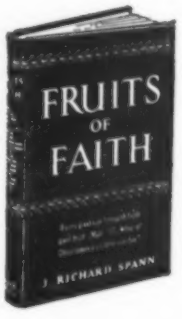

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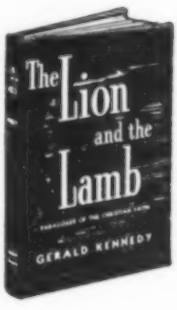

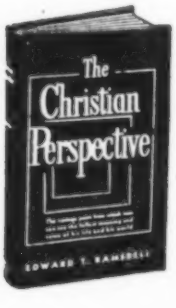

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